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Duquesne University:





Early English Text Society.

The Blickling Homilies

of the

Tenth Century.

FROM THE MARQUIS OF LOTHIAN'S UNIQUE MS. A.D. 971.

EDITED,

WITH INTRODUCTION, TRANSLATION, NOTES,
AND INDEX OF WORDS,

BY THE

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'The Story of Genesis and Exodus,' 'The Aenbite of Inwyt,'

'Legends of the Holy Rood,' 'Old English Miscellany,'

etc. etc.;

President of the Philological Society.

PART II.

Part III will contain the Glossary and Preface. It has been
some months in hand.]

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þæm heo gewāt of lichoman fram us. Ond þa cwæp se eadiga
Petrus to eallum þæm apostolum & to eallum þæm folce, 'Broþor ^{St. Peter's address,}
þa leofestan, ic eow bidde ealle þa þe on þisse stowe syndon þæt
ge wacian mid me & we bærnian gastlico leohtfato oppæt Drihten
hider cume.' & þa æfter þysum wordum þa com þær ure Drihten
& he hie gemette ealle *anmodlice wæccende, & he hie onlyhte * p. 176.
mid his pæs Halgan Gastes gife. & he wæs cwepende to him,
'Broþor þa leofestan, ne sy eow nænigū cearo þæt ge geseón þæt ^{Jesus appears to Mary and announces her departure,}
þeos eadige Maria sy geceged to deape, & ne biþ heo no to þæm
eorþlican deape ac heo bið gehered mid Gode, forþon þe hire bið
mycel wuldor gegearwod.' & mid þy þe he þis gecweden hæfde, þa
ascéan samninga mycel leoht on hire huse þæt ealle þa fynd wæron
oferswipde þa þe þær wæron, & þa þe þæt leoht gesawon þa ne meah-
ton asecan for pæs leohtes mycelnesse. & þa wæs geworden mycel
stefn of heofenum to Petre & wæs cwepende, 'Ic beo mid eow ealle
dagas oþ þa gyflynisse þisse worlde.' & þa ahóf Petrus his stefne
& wæs cwepende, 'We bletsiaþ pinne naman mid urum saulum ^{Peter's prayer.}
& we biddaþ þæt þu fram us ne gewite; * & we bletsiaþ þe & we * p. 176.
biddaþ þæt þu onlyhte ure world, for þæm þe þu eallum miltsast
þæm þe on þe gelyfaþ.' & þis wæs cwepende se eadiga Petrus
to eallum þæm apostolum & he trymede heora heortan mid
Godes geleafan. Æfter þysum wordum gefylde, þa wæs Maria ^{Mary leaves her house and prays.}
arisende & wæs út gangende of hire huse, & hie gebæd to þæm
gebede þe se engel hire tocwæp þe þær com to hire; þa þis
gebed wæs gefylled þa wæs heo eft gangende on hire hús & heo
þa wæs hleonigende ofer hire ræste, & æt hire heafdan sæt se
eadiga Petrus & emb þa ræste oþre Cristes þegnas. & þa ær
þære syxtan tīde pæs dæges þa wæs semninga geworden mycel ^{At the sixth hour she slept;}
þunorrād, & þær wæs swipe swete stenc swa þætte ealle þa
slépan þe þær wæron. & þa apostolas onfengon þære eadigan
Marian & þa þre fæmnan þe him Crist ær bebed, þæt hie wace-
don buton forlæt*nesse & þæt hie cypdon Drihtnes wuldor [be * p. 177.
hire^a] & ealle medemnesse be þære eadigan Marian. Þa slepan
þa ealle þe þær wæron; þa com þær semninga ure Drihten ^{then our Lord suddenly re-appeared.}
Hælend Crist purh wolcnum mid myccle mengeo engla & wæs

^a Clipped at top.

in a cloud with a great company of angels, and entered the house of the holy Mary in which she was resting. The Archangel Michael, who was the prince of all angels, was singing hymns with all the angels, when the Lord entered; then he found all the apostles round the blessed Mary's bed, and he blessed the holy Mary, and thus said, '*Benedico te quia quæcumque promisisti.*' — 'I bless thee, my holy Mary! and all whatsoever I have promised thee, that will I perform.' And then answered him the holy Mary, and said, 'My Lord, I ever dispense thy favour, and I beseech thee for thy name that thou devolve upon me submission to thy commands, so that I may dispense thy favour.' 'Thou art for ever honoured.' And then the Lord received her soul, and gave it to Saint Michael the archangel, and he received her soul with the prostration of all his limbs. And she had nought upon her save only a human form, and she had a soul seven times brighter than snow. And then enquired Saint Peter of our Lord, saying, 'Who of us, Lord, is there that hath so white a soul as this Holy Mary?' Then said our Lord to Peter and to all those who were present, 'This holy Mary's soul shall be ever glorified by God; and she shall be washed with the holy absolution, and the other apostles shall be sent before her bier when she shall depart from her body.' And they found no soul so white as the holy Mary's was, because she loved darkness for her sins, and she was nevertheless ever preserved from her sins. And they all saw that the blessed Mary had a soul as white as snow. Then said our Lord to Peter and to the blessed Mary's body, 'To-morrow she shall go into this city, on the right side of my quarter, and ye shall find there a new tomb; then deposit the body in the tomb, and keep it there as I shall bid you.' When our Lord had spoken, this then suddenly the body of the blessed Mary cried out before them all, and said, 'Be thou mindful, thou glorified King, that I am thy handiwork; and be thou mindful of me, for I keep the treasure-house of

ingangende on þære halgan Marian hús on þæt þe heo hie inne reste. Michahel se heahengel se wæs ealra engla ealderman, he wæs ymen singende mid eallum þæm englum, mid þy þe Hælend wæs ingongende. Þa gemette he ealle þa apostolas emb þære eadigan Marian ræste, and he bletsode þa halgan Marian & wæs cweþende, '*Benedico te quia quicumque promisisisti.*'—'Ic þe bletsige min Sancta Maria; & eal swa hwæt swa ic þe gehét eal ic hit gesette.' Ond þa andswarode him seo halige Maria & wæs cweþende, 'Ic do ā pine gife, min Drihten, & ic þe bidde for þinum naman þæt þu gehwyrfe on me ealle eapmodnesse þinra beboda, forþon *þe ic mæg don pine gife.' 'Þu eart gemedemod on ecnesse.' * p. 178.

& þa onfeng ure Drihten hire saule & he hie þa sealde Sancte Michaele þæm heahengle, & he onfeng hire saule mid ealra his leoma eapmodnesse. & næfde heo noht on hire buton þæt ān þæt heo hæfde mennisce onlicnesse; & heo hæfde seofon sipum beorhtran saule þonne snaw. & þa frægn Petrus urne Drihten & wæs cweþende, 'Hwylc is of ús Drihten þæt hæbbe swa hwite saule swa þeos halige Marie?' Þa cwæp ure Drihten to Petre & to eallum þæm mannum þe þær wæron, 'Þisse halgan Marian saul biþ a gewuldrod mid Gode, & heo biþ apwægen mid þæm halgan þweale. & oþre apostolas beoþ sende beforan hire bære, mid þy þe heo biþ gongende of lichoman.' & hie ne gemetton nane swa hwite saule swa þære eadigan Marian wæs, forþon *heo lufode ma¹ peostro for hire synnum & heo wæs ā þeh * p. 179.

gehealden fram hire synnum; & hie gesawon ealle þæt seo eadige Marie hæfde swa hwite saule swa snaw. Þa cwæp² ure Hælend to Petre & to þære eadigan Marian lichoman, 'Þys mergenlican dæge heo bið gangende on þisse ceastre on þa swiþran healfe mines dæles; & ge þær gemetaþ nīwe byrgenne, þonne asette ge þone lichoman to þære byrgenne & hine þær healdap swa ic eow bebeode.' Þa mid þy þe he þis gecweden hæfde ure Drihten, þa cleopode semninga þære eadigan Marian lichoma beforan him eallum & wæs cweþende, 'Wes þu gemyndig, þu gewuldroda Cyning, forþon ic beo þin hondgeweorc, & wes þu min gemyndig, forþon ic healde þinra beboda gold-

St. Michael was singing hymns.

Our Lord received the soul of Mary, and gave it to the archangel.

It was as white as snow.

Jesus gives Peter instructions about the burial of Mary's body.

¹ *ma* seems superfluous here.

² *MS. repeats* þa cwæp.

The dead body of Mary addresses Jesus.

thy decrees.' And then said our Lord to the blessed Mary's body, 'I will never leave thee, my pearl; I will never leave thee, my jewel: for thou art verily the temple of God.' And when he had said this, our Lord ascended into heaven. Then Peter and the other apostles took her (and the three women who were watching there with them, washed the body of the blessed Mary,) and placed her upon her bier. And after that, all who were sleeping arose, and then Peter brought in the palmtwig which the blessed Mary had previously received at the angel's hand. And then the blessed Saint John said, '*Tu es virgo, tu debes procidere lectum*'—'Thou art the purest virgin, and it is fitting for thee to depart on thy bier, and for us to bear this palmtwig, and to declare God's praise.' Then again spake the holy John, 'Thou art a preceptor in the prayers of the apostles, and it is fitting that thou shouldest depart on thy bier, and that we should carry thee until we come to the place where the Lord has bidden us; and let none of us be sad, but let us bear thy bier triumphantly.' And then the apostles arose, and lifted up the bier, and supported it with their hands. And then indeed Peter lifted up his voice and said, '*In exitu Israël ex Ægypto, Alleluia.*'—'Israel went out of Egypt, and sang Hallelujah; and the Lord is truly supporting this bier.' And then the apostles went into the clouds, and they then carried the bier, and sang God's praise. When the people heard it, and the Jews saw the great company of angels—for their voice was very loud, and they were praising God,—then were they exceedingly enraged in their minds; and then they began to say to each other, 'What is this company and this people that thus loudly sing?' Then said one of the apostles, who was standing there, 'Mary is now, indeed, gone from the body, and we are singing praises about her.' And then immediately came Satan, the devil, and the rulers of the Jews, and began to say to each other, 'Let us now arise and kill the apostles, and seize the body of Mary and consume it with fire, because she did bear that deceiver.' And then the Jews arose and began to

hórd.' & þa cwæp ure Drihten to þære eadigan Marian lichoman,
'Ne forlæte ic þe næfre mín meregrot, *ne ic þe næfre ne *p. 180.

forlæte, min eorclanstán, forþon þe þu eart soþlice Godes templ.'

& þa he þis gecweden hæfde, þa astah ure Drihten on heofenas. The body of Mary is washed, and beside it placed the palm-twig.

þa nam Petrus & þa oþre apostolas hie, & þa þreo fæmnan

þe þær wacodon, & þwogan þære eadigan Marian lichoman, &

hie þa asetton ofer hire bære. & þa æfter þon þa arison ealle

þa þe þær slepan; & þa brohte Petrus þær þæt palmtwig þæt

seo eadige Marie ær onfeng of þæs engles handa. þa cwæp

se eadiga Iohannes, '*Tu es uirgo, tu debes procidere lectum.*'—

'þu eart seo clænoste fæmne, & þe gedafenap þæt þu leore on

þine bære, & we beran þis palmtwig & cweþan Godes lof?' þa

cwæp eft se halga Iohannes, 'þu eart forelærende on þara apo-

stola gebede, & þe gedafenap þæt þu leore on þine bære, & we

beran þis palmtwig & cweþan Godes lof.' þa cwæp eft se

halga Iohannes, 'þu eart forelærende on þara apostola gebede,

& þe gedafenap þæt þu leore¹ on pine bære & we þe þonne

beran þæt we cuman to þære stowe þær Drihten bebeád, &

ne sy ure nan geunrôtsod ac we gesigefæstan þine bære.' & þa

arison þa apostolas, *& hie hofan þa bære & hie bæron mid heora *p. 181.

handum; & Petrus þa soþlice onhóf his stefne & wæs cweþende,

'*In² exitu Israhel ex Egypto. Alleluia.*' 'Israhel wæs út gan-

gende of Ægyptum, & wæs singende "Alleluia!" & Drihten is

soþlice þisse bære fultumiende.' & þa apostolas wæron gangende

on wolcnum & hie þa bæron þa bære, & hie cwædon Godes lof.

þa þæt folc þa þæt gehyrde, & þa Iudeas gesawon þa mycclan

mengeo engla & heora stefn wæs swiþe hlúd, & hie heredon

God, þa wæron hie swiþe erre on heora móde; & heora þa ongon

ælc cweþan to oþrum, 'Hwæt is þeos mengeo & þis folc þe

her þus hlúde singeþ?' þa cwæp þara apostola sum þe þær

ætstód, 'Maria is nu soþlice of lichoman gewiten, & we cweþap

lof ymb hie.' & þa raþe eode Satanas þæt deofol & þara Iudea

ealdormen & heora ongan þa ælc cweþan to oþrum, 'Uton we

nu arisan & acwellan þa apostolas & Marian lichoman geniman

& hie þonne* mid fyre forbærnon, forþon þe heo gebær þone *p. 182.

biswican.' & þa Iudeas þa arison, & hie þa ongunnon mid sweord-

The body of Mary is washed, and beside it placed the palm-twig.

The Apostles place the body on a bier and carry it out to burial

¹Altered from lære.

²MS. II.

The Jews hear of it, and come together greatly enraged.

The devil and the rulers of the Jews take counsel together to slay the apostles, and seize the corpse.

go thither with swords and with forces; they thought that they would slay the apostles. And at that same time the angels who were there present in the clouds became fiercer than the Jews, and began to smite them. And forthwith they became blind, and fell to the earth, and their heads struck against the walls; and they groped about with their hands on the ground, and knew not whither they were going. And then one who was the leader of the Jews drew near to the apostles, and he then saw that the bier was borne triumphant, and that the apostles were, indeed, singing hymns, saying, 'Now is completed the great wrath and anger of this ruler; and the Lord hath given us an abode in this place, and among all our kin; and he hath given us secure glory.' And forthwith the impious ruler cried out with a loud voice, saying, 'I will now turn me to this bier, and then will seize the palmtwig and cast it to the ground, and, being dried up, I will break both parts in pieces and burn them up.' Then went he to the bier and, when close to the corpse on the bier, he was held fast by the right hand to the bier, so that he hung above the earth. Then he cried with a loud voice, and wept with tears in the sight of the apostles, thus saying '*Adjuro vos per Deum vivum.*'—'I conjure you by the living God not to disregard me in this great time of need. And I expect thee most of all, my holy Peter, to be mindful of what my father did for thee when he was door-keeper.' Then indeed Peter asked him, and said, 'Wast thou with thy father when he vindicated me, so that they did not apprehend me?' And again the chief said, 'I beseech you all not to disregard me.' And then Saint Peter said unto him, 'It is not, indeed, in my power, nor in that of any of us [to help thee], except thou wilt believe in Jesus Christ, that he is the Son of the living God, and arose from the dead. But if thou believest not that he is the Son of God, thou shalt not be set down upon the earth. But we know that the enemy of mankind hath blinded your hearts, lest you should believe that Christ were true God, and you should be saved by him. But go now, indeed, and kiss this bier, and say to this corpse that thou believest in God the Father, and in Mary, for she bore Jesus Christ.' Then the leader of the

um & mid strengþum¹ þyder gan; þohton þæt hie woldan¹ ^{þ stengum = staves.} ofslean þa apostolas. & þa on þa ilcan tíð þa englas þa þær wæron on þæm wolcnum, hie wurdon wyldran þonne þa Iudeas^{The Jews are struck with blindness.} & ongunnan slea þa Iudeas; & hie þa wurdon sona ablinde & feollan to eorþan, & heora heafdu slogan on þa wagas & hie grapodan mid heora handum on þa eorþan, & nystan hwyder hie eodan. & þa án þe þær wæs þara Iudea aldorman he genea-læcan þæm apostolum, & he þa wæs geseonde þæt seo bær wæs gesigefæsted. & hie wæron soplíce ymen singende þa apostolas¹ ^{A certain ruler of the Jews tries to seize the palm-twig, but his right hand is held fast to the bier.} & wæron cwepende, ‘Nu is gefylled þæt mycelle hátheort & þæt mycelle yrre þyses ealdermannes & Drihten us sealde eardunga on þisse stowe & on eallum ussum cynne, & he us sealde orsorh wuldor.’ Ond þa sona se árleasa gerefa cleopode mid mycelre^{* p. 183.} stefne & wæs cwepende, ‘Ic me wille nu onhwyrfan to þisse bære, & þonne gegripan þæt palmtwig & hit þonne to eorþan afyllan, & forsearedum him begen dælas forbrecan & forbærnan.’ Þa wæs he gongende to þære bære & þa on middan þæm lichoman on þære bære, þa wearþ he gefæstnod be þære swiþran handa to þære bære, þæt he hangode to eorþan. Þa cleopode he mycelre stefne, & wæs wepende mid tearum on þara apostola gesyþe, & wæs þus cwepende, ‘*Adiuro uos per Deum uiuum.*’^{He asks Peter to help him.} ‘Ic eo[w] halsige þurh þone lifgendan God þæt ge me ne forseón on þisse mycelan nedðearfe tíðe; ond ðe bide ealra swiþost, min se halga Petrus, þæt þu sy gemyndig hwæt min fæder þe gedyde, þa he wæs duruweard.’ Þa frægn hine soplíce Petrus & cwæþ, ‘Wære þu mid ðinum fæder þa he me swa ladode þæt hie me ne gegripon?’ & þa cwæþ se ealderman eft, ‘*Ic eow nu bidde^{* p. 184.} ealle þæt ge me ne forseon.’ Ond þa cwæþ soplíce Petrus to him, ‘Nis þæt soplíce mīn miht ne næniges ures, ac gif þu gelyfest on Hælende Crist, þæt he sy Godes Sunu þæs lyfgendan, & arise fram deaþe. Gif þu þonne ne gelyfest þæt he sy Godes Sunu, þonne ne bist¹ þu aseted on eorþan; ac we witan¹ ^{originally bistu.} þæt þyses menniscan cynnes fýnd ablende eowre heortan þæt Crist ne wære soþ God, & þonne bist þu gehæled fram him.^{He kisses the bier and blesses the body of Mary.} Ac gong þu nu soplíce, & cys þas bære, & cwep to þysum lichoman þæt þu gelyfe on God Fæder & on Marian, forþon

priests blessed Mary with his tongue, in the Hebrew language, glorifyingly. And none of them, in the meanwhile, raised the bier. And then, after a respite, he again blessed the body of Mary, by the witness of the books of Moses and by very numerous scriptures ; and he declared, from them all, that Mary was the temple of the living God. Then the apostles were greatly astonished at him and said unto him, ‘Whence came to him these wonderful speeches?’ Then said Peter, ‘Stretch forth thy hand, and say that thou believest on the name of our Saviour Christ, with all thy heart, then shall thy hands become restored and be as they were before.’ And immediately it came to pass that he believed in his heart ; and again Peter spake to him, ‘Arise now and receive this palmtwig which is before the bier of this holy Mary, and then go to the city of these Jews, to those who are there struck with blindness and speak to them and say, “Whosoever believeth not on Jesus Christ, that he is the Son of the living God, his eyes shall, therefore, be closed.” And if any one will believe on God then touch thou their eyes with this palmtwig, which thou receivedst here in thy hand, and they shall immediately receive their sight. But assuredly he who believeth not on God shall not see for ever.’ And then the ruler of the Jews and of the priests went and spake to them as the blessed Peter had before commanded him. And he found very many among the people weeping ; and they were saying, ‘Woe to us, for it has now befallen us as it was in the city of Sodom ; it came to pass that a great fear at first came over them and they were smitten with blindness and afterwards the Lord sent fire from heaven upon them and they were consumed withal.’ And they then said, ‘now indeed we are filled with all humility.’ And then, indeed, to them, thus weeping, came the ruler of the priests whom Peter had sent to them, and he spake to them all in the same words that Peter had previously commanded him to speak. He heard their sufferings and he marvelled at the sight. And he said ‘Whosoever believeth in God

heo bær Hælendne Crist.' & þa se ealderman þara sacerda
 bletsode Marian mid his tungan Ebreiscra stefne þurh wuldor ;
 & heora nænig þa bære þa hwile ne ahóf. & þa æfter fyrst-
 mearce þa bletsode he eft Marian lichoman on Moyses boca He said Mary
was the
temple of
God.
 gewitnesse, & þurh swiðe manigfealde gewreotu. Ond of
 eallum þæm he wæs cweþende þæt Maria wære þæs lifgendan
 Godes templ. Þa wæron þa apostolas * swiþe wundrigende * p. 185.
 fram him & wæron cweþende to him, hwonon him þa wun-
 dorlican gereordo coman. Þa cwæþ Petrus to him, 'Aræce
 þine handa & cweþ þæt þu gelyfe on ures Hælendes Cristes
 naman, & on ealre þinre heortan, þonne wesað þine handa His hand is
loosed, and he
receives the
palmtwig,
with which he
restores to
sight the be-
lieving Jews.
 sona geedneowode & beoþ swa hie ær wæron beforan þe.' &
 þa wæs hraþe geworden þæt he gelyfde on his heortan. & þa
 cwæþ Petrus eft to him, 'Aris nu & onfoh þysum palmtwige
 þe her is beforan þisse halgan Marian bære, & þonne gang to
 þissa Iudea ceastre to þæm þe þær ofslegene syndon mid
 blindnesse, ond sprec to him & cweþ, "Swa hwylc swa ne
 gelyfeþ on Hælend Crist þæt he sy Godes Sunu þæs lifgendan,
 þonne beoþ þæs eagan betynede;" & þonne gif hwylc gelyfe
 on God, þonne æthrin þu heora eagan mid þysum palmtwige
 þe þu her onfenge on þine hand, þonne onfoþ hie raþe gesyhþe.
 Se þonne witodlice ne gelyfeþ on God þonne ne gesyhþ se
 næfre on ecnesse.' Ond þa eode se ealdorman þara Iudea &
 þara sacerda * & wæs cweþende swa him ær bebead se eadga * p. 186.
 Petrus ; & he gemet[t]e swiþe manige on þæm folce wepende ; &
 wæron cweþende, 'Wa us la, forþon be us is nu geworden The people
are terrified
and filled
with humility.
 swa swa on Sodoma byrig wæs ; þær wæs geworden þæt
 þær com ofer hie on fruman mycel broga & hie wæron
 mid blindnesse slegene ; ond æfter þon þa sende Drihten fýr
 of heofenum ofer hie & hie mid ealle forbærnde.' & hie þa
 wæron cweþende, 'Nu soþlice we syndon gefyllde mid ealre
 eaþmodnesse.' & þa soþlice him swa wependum, þa com þara They are com-
forted by the
words of the
Jewish ruler,
 sacerda ealdorman þe Petrus him tosende ; & he þa wæs spre-
 cende to him eallum þæm ilcum wordum þe him ær Petrus
 bebead ; & he gehyrde heora þrowunga, & he þa wundrode æfter
 þære gesihþe. Ond he wæs cweþende, 'Swa hwylc swa gelyfeþ

Almighty with his words he will undertake true confession for the name of Christ, the Son of the living God shall forthwith receive his sight; but, assuredly, he who believeth not in God shall continue in blindness for ever and ever.' And they immediately believed and Christ gave them sight. And verily the Apostles then carried the body of Mary until they came to the tomb where the Lord had commanded them, and there they buried Mary's body; and then they set themselves at the door of the tomb as the Lord Jesus Christ had bidden them. And suddenly while they were thus sitting our Lord came there with a great company of angels, and said to them, 'Peace be with you, brethren.' And then he commanded the archangel Michael to receive the soul of the blessed Mary in the clouds, and he did so. And then he spake to the Apostles until they all drew near to the Lord Jesus Christ. And then he received the soul into the clouds, and the Lord bade the clouds to go into Paradise and there to deposit the soul of the blessed Mary; and there truly in Paradise it shall be ever in glory with God and all his elect. And then indeed at the third hour of the day the Lord came with a great multitude and greeted the apostles and said 'Peace be with you brethren.' And then the apostles answered him, and said, 'Glory be to thee, O God, because thou alone hast done such glorious deeds.' Then said our Lord unto them, 'I was first sent by my Father to the intent that I should undergo my holy passion. And then [after my passion] I was again restored to my body, as I previously predicted to you, and [was restored] to all those that were following me among mankind. And I was [just lately] sitting above the children of men in my great majesty, and sat above you on my throne; and I judged the twelve nations, among the three peoples of Israel, and [those that had sprung] from the twelve tribes. And by my Father's command I was again restored to the body. And for the sake of their [her] holiness I dedicated myself to that immaculate temple; and she is the purest virgin, and she was a virgin ere her childbearing and she will continue so afterwards.' And then said the Saviour to the apostles, 'What will ye now? What shall I do unto her?' And then

on God Ælmihtigne his wordum þonne wile he onfón rihtre ondetnesse for Cristes *naman Godes Suna þæs lifgendan, * p. 187.

þonne onfeh¹ se hraþe gesihþe; se þonne witodlice ne gelyfþ on

God, þonne wunaþ he on blindnesse áá on ecnesse.' Ond hie þa wurdan hraþe gelyfde & Crist him sealde gesihþe. Ond þa

witodlice þa apostolas bæron Marian lichoman oppæt hie coman to þære byrgenne þær Drihten him bebead, & hie þa þær bebyrigdon Marian lichoman, & þa setton hie æt þære byrgenne dura swa swa Drihten Hælende Crist him bebead, & þa him swa

sittendum þa com þær semninga ure Drihten mid myccle mengeo engla, & cwæþ to him, 'Sib sy, broþor, mid eow;' & he þa bebead Michale þæm heahengle þæt he onfenge þære eadigan Marian sawle mid wolcnum; & þa onfeng Michahel þære saule.

Ond he þa cwæþ to þæm apostolum oppæt hie ealle nealæhton to Drihtne Hælendum Criste; ond þonne þære sawle onfeng on wolcnum. & Drihten *bead þæm wolcnum þæt hie eodan on

neorxna wang & þær asetton þære eadigan Marian sawle; & on neorxna wange biþ a wuldor mid Gode & mid eallum his gecorenun soplice. Ond þa soplice æt þære þridan tide þæs dæges,

þa com þær Drihten mid myclum menigeo, & halette þa apostolas & wæs cweþende, 'Sib sy mid eow, broþor;' & þa andsweredan him þa apostolas & hie cwædon, 'Wuldor þe sy, God, forþon þe þu dydest ana mycel wuldor.' Þa cwæþ ure Hælend to him, 'Ær ic wæs sended fram minum Fæder to þæm þæt ic sceolde

gefyllan mine þa halgan þrowunge; ond ic þa wæs gehwyrfed on minne lichoman, swa ic eow ær gehêt, & on eallum þæm þe me fylgende wæron on þissum menniscan cynne, & ic wæs sittende ofer manna bearnum on minum mægenþrymme. Ond wæs sittende ofer eow on minum hehsetle; & ic demde twelf þeodum on þrim Isra *hela folcum. & of þæm twelf mægþum; & be mines Fæder

hæse ic wearþ eft on lichoman geseted. & for heora halignesse ic me gehalgode to þæm únbesmitenan temple; & heo is seo clæneste fæmne, & heo wæs fæmne ær hire beorþre & heo wunaþ fæmne æfter hire beorþre.' Ond þa cwæþ Hælend to þæm apostolum, 'Hwæt wille ge nu? hwæt ic hire dōo?' & þa andswarode him Petrus & ealle þa apostolas & cwædon,

¹ ? read onfehþ.

and they received their sight.

The body is carried to the tomb, at which appears Jesus and St. Michael.

* p. 188.

The soul of Mary is taken to heaven.

Jesus again appears to the disciples, and speaks words of consolation to them.

* p. 189.

Peter and all the apostles answered and said, 'Lord thou didst choose thee that vessel in which to dwell, and she is thy purest virgin before all worlds, and thou art able indeed visibly to manifest thy power on thy servant Mary; and thou didst overcome death and thou art ruling in thy glory, so art thou now able to raise again thy mother's body from the dead.' And immediately the Lord in heaven rejoiced, and said to his apostles, 'Be it now according to your decision.' And forthwith the Lord bade Gabriel the archangel to roll away the stone from the door of the sepulchre. And then Michael went and took charge of the soul of the blessed Mary, before the Lord. And the Lord said to the body of Mary, 'Arise my kinswoman, my dove, and my habitation of glory; for thou art the vessel of life, and thou art the heavenly temple, and no vices were committed in thy heart; and thou shalt suffer no pain in thy body.' And the Lord said again to the body, 'Arise thou from thy tomb.' And immediately Mary arose from the tomb; and she embraced the Lord's feet and began to glorify God, thus saying, 'My Lord, I am unable to produce all the gifts that thou didst bestow upon me for thy name, nor yet are they able to exhaust all thy benedictions. And thou art the God of Israel, and thou art exalted with thy Father and with thy Holy Ghost for ever.' And then the Lord raised her up and kissed her and gave her to the archangel Michael; and then he lifted her up in the clouds before the presence of the Lord. And the Lord said to the apostles, 'Come now to me into the clouds.' And when they went to Him, the Lord kissed them and said, '*Pacem meam do vobis. Alleluia.*' 'My peace I leave with you through my Father's Holy Spirit, and my peace I give you through my highest praise (*i. e.* the Holy Ghost); and I will be with you always unto the end of this world.' And the Lord said to the angels, 'Sing now, and receive my mother into Paradise.' And the apostles with (all) their power raised the body of Mary up in the clouds, and placed it in the bliss of paradise; and now the apostles are appointed by lot ever to proclaim her abroad. And let us now confess the greatness of God, and sing in Mary's name, '*Magnificat anima mea;*'

‘Drihten, þu þe gecure þæt fæt on to eardienne, & heo is þin seo clæneste fæmne ær ealre worlde, & þu miht soplice & gesewenlice pine mihte gecyþan on Marian þinre þeowan; & þu oferswiþdest deap, ond þu eært rixiende on þinum wuldre, swa þu nu miht þinre modor lichoman eft aweccan fram deape.’ & þa rape wæs Drihten blissiende on heofenas & wæs cwepende to his apostolum, ‘Wese hit nu be eowrum domum.’ & þa hrape bead

The angel Gabriel rolls away the stone from the door of the sepulchre, and Mary's body is commanded to rise from the tomb.

* Drihten Gabriele þæm heahengle þæt he wylede þone stán fram * p. 190.

þære byrgenne duru. Ond þa Michael se heahengel geong wear-dode þære eadigan Marian sawle beforan Drihtne. Ond þa wæs Drihten cwepende to Marian lichoman, ‘Aris þu, mín seo nehste & mín culufre & mines wuldres eardung, & forþon þe þu eart lifes fæt, & þu eart þæt heofenlice templ, & næron nænige leahtras gefylde on þinre heortan, ond þu ne þrowast nænige þrowunge on þinum lichoman.’ Ond þa cwæþ Drihten eft to þæm lichoman, ‘Aris þu nu of þinre byrgenne.’ & þa sona aras

Maria of þære byrgenne, & ymbfeng Drihtnes fēt, ond þa ongan wuldrian on God & wæs cwepende, ‘Mín Drihten, ne mæg ic ealle þa gife forþbringan þe þu me forgeafe for þinum naman, & hwepre hi ne magon ealle pine bletsunge gefyllan. & þu eart

Mary arises and praises God. Then she is received bodily into paradise.

* Israhela God & þu eart ahafen mid þinum Fæder & mid þinum * p. 191.

þy Halgan Gaste on worlða world.’ Ond þa ahóf Drihten hie up & hie þa cyste, & hie þa sealde Michahele þæm heahengle & he hie þa ahóf up on wolcnum beforan Drihtnes gesihþe. Ond cwæþ Drihten to þæm apostolum, ‘gangað nu to me on wolc-num.’ & þa mid þy þe hie wæron gangende to him þa wæs Drihten hie cyssende & wæs cwepende, ‘*Pacem meam do¹ uobis.*’ ^{1 MS. da.}

Alleluia!’ ‘Ic forlæte mine sibbe to eow þurh mines Fæder þone Halgan Gast. Ond ic eow sylle mine sibbe þurh mín þæt hehste lof, ond ic beo mid eow ealle dagas oþ þa geendunga þisse worlde.’ & Drihten cwæþ to þæm englum, ‘Singað nu & onfoþ minre meder on neorxna wonge.’ & þa apostolas on heora mægene hofan Marian lichoman up mid wolcnum & hine þa aset-ton on neorxna wanges gefeán. & nu syndon gesette þa apostolas inhlét æ hie bodian hire. Ond we nu ondetton Godes mycel-nesse & singan on Marian naman, ‘*Magnificat anima mea;*’

The Apostles are appointed by lot to proclaim her abroad.

because she thus spake when she sang ‘Magnificat:’ ‘My Lord, magnify my soul : *et exultavit* : and cause my spirit to rejoice in thy salvation ; for thou art true God. *Quia respexit* : Wherefore do thou now behold the meekness of thy maiden ; and my Lord,’ said Saint Mary, ‘cause all people to say that I am the most blessed virgin. *Qui fecit* : For thou didst unto me great things, thou art mighty and thy name is holy. *Et misericordia* : And thy mercy is among all people that fear thee. *Fecit potentiam* : He hath done mighty things with his arms, and he hath scattered those who were proud in their heart, and would not trust in him. *Deposuit* : And he hath put down the mighty from their seat ; and that was Satan with his devils, when he was in heaven’s kingdom ; and for his presumption, he and his devils with him, were cast down into hell’s abyss ; and the Lord hath exalted all the meek for ever. *Esurientes* : Then Saint Mary said that the Lord had filled with the beauty of heaven’s glory all those who on earth suffered hunger and thirst for his name ; but for all those who received riches, and trusted in overfulness more than in God, and gave themselves up to vanity, he hath prepared eternal perdition. *Suscepit Israël* : And he hath holpen all his servants, Israel, and was mindful of all his mercy ; just as Saint Matthew hath said, that the Lord, on a time, ascended a hill with a great company of his holy people and then he sat upon the hill. *Sicut locutus est* : And his disciples went unto him ; and then the Saviour opened his mouth, and spake to our fathers and to Abraham, and said that his seed should increase over all this world. And then he taught his apostles and told them through what things the soul might become most blessed, and thus said, ‘Blessed are the spirits of the poor, for they shall rest in heaven’s kingdom ; and blessed are those who care not for this world’s riches ; and blessed are those that weep now for their sins, for they shall be hereafter comforted in heaven’s kingdom.’ But let us intreat the Virgin St. Mary to be a merciful advocate with our Lord Jesus Christ of present benefits and of eternal glory : and thereto may our Lord aid us. Amen.*

* Pious Ælfrie had perhaps seen this unscriptural homily. ‘Gif we mære secgað be ðisum symbel-dæge þonne we on ðam halgum bocum rædað, þe ðurh Godes dihte gesette wæron, þonne beo we ðam dwolmannum gelice, þe be heora ágenum dihte, oððe be swefnum, fela lease gesetnyssa awriton . . . Sind swa-ðeah gýt ða dwollican bēc, ægðer ge on Leden ge on Englisc, and hī rædað ungerade men.’ (Thorpe, ii. 444.)

forþon heo þus cwæp þa heo * 'Magnificap' sang. 'Min Drihten, * p. 192.
 gemycla mine sawle. *Et exultavit*: & gedô þæt min gast wyn-
 sumige on þinre hælo, forþon þe þu eart soþ God. *Quia re-*
spexit: forþon þu nu sceawa þines mæg(d)enes eaþmodnesse. & mīn
 Drihten,' cwæp *Sancte Marie*, 'Gedo þu þæt eall cynn cwepe
 þæt ic sy seo eadgoste fæmne. *Qui fecit*: forþon þu me dydest
 mycel & þu eart mihtig & þin nama halig. *Et misericordia*: &
 þin mildheortnes is mid eallum þæm cynne þe þe him ondrædaþ.
Fecit potentiam: & he dyde mycle mihte on his ear[m]an, & he
 todælde ealle þa þe þær wæron ofermode on heora heortan, &
 noldan on hine getrywan. *Deposuit*: & he asette þa mihtigan
 of heora setle & þæt wæs Satanás mid his deoflum, þa he wæs
 on heofena rice, & he þa for his oferhygdum & his deoflu¹ mid
 him wurdon aworpen on helle grund. & Drihten ealle eaþmode
 upahefþ on ecnesse. *Esurientes*: & þa wæs **Sancta Maria* cwep- * p. 193.
 ende þæt Drihten ealle þa gefylde on heofona wuldres fægernesse
 þa þe hie on eorþan leton hingrian & þyrstan for his naman; &
 ealle þa men þa þe onfengon welan & on oferfylle swiþor gehyhton
 þonne on God, & hie sylfe swa forleton on idelnesse, þonne gege-
 arwode he þæm ece forwyrd. *Suscepit Israel*: & Israhel onfehþ
 eallum his cnihtum & wæs gemyndig ealre his mildheortnesse;'
 swa Matheus wæs cwepende þæt Drihten astige on sume tīd on
 anne munt mid mycele weorode his haligra; & þa gesæt he on
 þæm munte. *Sicut locutus est*: & þa eodan his þegnas to him;
 & þa ontynde Hælend his muð & wæs sprecende to urum fæ-
 derum & to Abrahame & wæs cwepende þæt his sād oferweoxe
 ealle þas woruld. & he þa lærde his apostolas, him sægde þurh
 hwæt seo saul eadegust gewurde & þus cwæp, 'Eadige beoþ
 þearfena gastas *& hie restap on heofena rice. & eadige beoð * p. 194.
 þa þe þissa eorþwelena ne gýmaþ; & eadige beoþ þa þe wepaþ nu
 for heora synnum, forþon hi beoþ eft afrefrede on heofona rice.'
 Ac utan we biddan þa fæmnan *Sancta Marian* þæt heo us sy
 milde þingere wið urne Drihten Hælendne Crist ondweardes
 rædés & eces wuldres: to þæm us gefultumige ure Drihten.
 Amen.

Let us all
 sing Mary's
 song, wherein
 she declared
 that heaven's
 glory will be
 given to those
 who have suf-
 fered for
 Christ;

¹ MS. deo-
 flum.

but hell will
 be the portion
 of those that
 trusted in
 riches.

Our Lord
 himself said
 in the Sermon
 on the Mount,
 blessed are
 the poor, for
 they shall
 rest in hea-
 ven's king-
 dom, &c.

XIV.

THE BIRTH OF JOHN THE BAPTIST.

Dearest men, we are here admonished and reminded in these books and in these Holy Scriptures of the observance of this holy season which we ought to-day to celebrate and observe, since it is the birthday of the illustrious John the Baptist : and by these works we may know and understand that he is greatly to be celebrated and honoured by us this day ; for we heard when the holy gospel was read that the Churches celebrate the birth of none of God's saints, patriarchs, prophets, nor apostles, except of Christ himself, and of this John. There were many holy and worthy prophets before St. John, who were great and illustrious, and hallowed (consecrated) by God himself, and so illuminated and sanctified by the grace of the Holy Spirit, that they prophesied and revealed to men what was to come to pass ; and were cognizant of all God's secret judgments, and were able to withstand kings and evil and great princes ; and they had control over the heavens by their power ; and in very many divine powers they shone forth very gloriously by miracles of all kinds ; and they proclaimed the truth, and declared signs which the Lord himself had borne witness to ; but nevertheless concerning none of these was or could it be said what the Lord Jesus Christ said concerning this John—that never among those born of woman was any born more illustrious or more excellent. And the Evangelist in the commencement of his gospel thus wrote and spake of the birth of John : In the days of King Herod there was a very great priest whose name was Zacharias, and his wife's name was Elizabeth, who was of the daughters of the patriarch Aaron. And the holy evangelist thus wrote and spake concerning them, 'They were both very worthy before God, and walked in all the commandments of the Lord blameless.' Behold how very blessed were the noble parents of Saint John, whom no guilt of this noxious world had injured ; nor had any sin wounded them ; nor had evil witness (testimony) calumniated them ; nor

XIV.

[SEO GEBYRD S. JOHANNES þÆS FULWIHTERES.¹]

¹ In later hand there is the following title—*Sancte iohannes, baptista spel.* The birth-day of John the Baptist is especially deserving of notice.

MEN þa leofestan, her us manað & mynegað on þissum bocum & on þissum halgum gewrite, be þisse halgan tide weorþunga þe we nu todæg mærsian sceolan & weorþian, þonne is þæt seo foremære gebyrd *Sancte* Iohannes þæs fulwihtweres: be þyssum we þonne witon magon & ongyton he swiþe us is þes

dæg to mærsienne & to weorþienne; forþon þe we gehyrdon *þa þæt halige godspel rædd wæs þæt næniges Godes haligra * p. 195.

gebyrd, ne his heahfædera, ne his witgana, ne his apostola, circean ne mærsiaþ nemþe Cristes sylfes & þyses Iohannes. Manige halge & gedefe witgan wæran ær *Sancte* Iohanne, þa wæron myccle & foremære, & fram Gode seolfum gehalgode, & mid Haliges Gastes geofum swa swiþe onlyhte & gehalgode swa þæt hie eal þæt toweard wæs, beforan witgodan & mannum cypdon.

It is the only one the Church celebrates.

& hie wæron gewitan ealra Godes degolra doma, & hi cyningum & yfelum ricum ealdormannum wiþstandan mihtan; & hi heofon mid heora mægenum bridlodan, & hie on swiþe manegum godcundum mægenum ealra wundorweorcum swiþe wuldorlice ascinon; & hie þære soþfæstnesse spellodan & tacen segende wæron, þa þe Drihten sylf getacnode: ac þæt² hwæpere be þære nænigum gecweden beon ne mihte, þæt se Hælende Drihten Crist *be þyssum Iohanne gecwæþ, þæt næfre betuh wifa gebyrdum nænig mærra ne sylra geboren nære. & se godspellere sona on fruman his godspell swa be þære Iohannes gebyrde wrát & cwæþ, ‘On Herodes dagum þæs cyninges wæs swiþe mycel æweweard, þæs noma wæs Zacharias; & his wifes nama wæs Elizabeth seo wæs from Arones dohtrum þæs heahfæder:’ & se halga godspellere swa be him wrát, & cwæþ, ‘Hie butu wæron swiþe gedefe beforan Gode, & hie eodan on eallum Drihtnes bebodum butan leahtre.’ Eala hu swiþe eadge wæron þa æþelan cennende³ *Sancte* Iohannes, þæm ne sceþede nænig scyld þisse sceþwracan worlde, ne hie nænigo firen ne gewundode, ne yfel

Our Lord declared John to be the most illustrious of woman-born. ² MS. rather indistinct and letters of next page show through. * p. 196.

The parents of the Baptist were blameless in all respects.

³ The final e is under-spotted.

any vice troubled them. But they were mindful of all God's behests, and in every wise they were ever very obedient to the divine law. And since their youth and their middle age remained without any sin, may we not believe that their old age and the termination of their life were not different from the commencement? Nevertheless, Elizabeth was [not] destitute of godly virtues though she was late in child-bearing: yet she was not at all late in child-bearing; for whether with respect to the holy Elizabeth ought not her condition in her old age ever to be borne in mind? For at that great time a house of holiness was first to be purified, and the hospitality of Christ's harbinger, and the liberality of God's messenger, was to be secured; and an abode of the Holy Spirit, a temple altogether fit for God, was to be found, in which the holy Spirit's wisdom should dwell. And so when every human fault was quiescent in the parents of the blessed John, and they in their whole life stood blameless,—then forthwith sterility fled from them, and their age was quickened and their belief and purity conceived. Then was born the man Saint John, who was greater and more excellent than all other men; and he was like the angels of God; and he was the trumpet, Christ's crier in this world, and the messenger of God's Son, the standard-bearer of the Supreme King, and the forgiveness of sins and setting right of heathen nations. And I say that the evangelist was the confirmation (*or* union) both of the old and new law, because he wrote first of the divine grace of the father and mother, that by the doubts of the parents the child's dignity should be understood by all these other men, because by that birth alone she transcended all laws of human-kind; and now the birth of Christ [was] at his appearing, and the new day-spring (*or* dawn) was John the Baptist. And now the gleam of the true Sun, God himself, shall come; let the crier give out his voice. And because that the Lord Christ is now the Judge, Saint John will be the trumpet, and will therefore come with God himself upon this earth;—let the messenger i. e. Saint John go before him. And therefore it is the duty of every man to declare the worthiness of Saint John's life; for he was praised and honoured by the voice of truth, and

gewitnes ne wregde, ne hie nænig leahter ne drefde. Ac hie wæron gemyndige ealra Godes beboda, & on ælce wisan hie wæron þære godcundan æ swiþe gehyrsume. & nu seo heora iugop & seo midfyrhtnes butan ægwylcum leahtræ gestanden, hwylc talge we þonne þæt seo ylðo & se ende *þæs heora lifes wære ne se fruma swylc wæs? Seo Elizabeth þonne wæs unwæstmfæst þara godcundra mægena, & ¹ þeah þe heo þæs bearnes lata wære; heo þonne þæs bearnes noht lata ne wæs, þonne hwæpere æt þære halgan Elizabeth seo hire gebyrd naht gemunan, þe heo hire on ylða þa wære? forþon þe mycelre tide ær þære halignesse hūs geclænsod beon sceolde, & seo gastlīþnes þæs Cristes wicsceaweres, & seo gifernes gebuend wæs þæs Cristes engles, & seo heall þæs Halgan Gastes swylc temple eallinga Gode weorþe funden wæs Haliges Gastes snytro on to gerestenne. & þa þe æghwylc mennisc leahter on þæm eadigan Sancte Iohanne cennendum gestilled wæs, & hie on eallum heora life orleahtræ gestodan, þa sona seo únwæstmfæstnes fram him fleah, & sona heora ylða geliffæsted wæs, & geleafa & seo clænnenes onfeng. Þa wæs acynned se mon Sancte Iohannes, se wæs mara & selra eallum *oprum mannum. He wæs gelic Godes englum, & he wæs bēme, Cristes fricca on þysne middangeárd, & wæs Godes Suna spellboda, & segnþora þæs ufan- cundan Kyninges, & firena forgifnes, & gerihtnes hæþenra þeoda. & ic secge þæt se godspellere wæs fæstnung ægþer ge þære ealdan æ, ge þære niwan ge þonne, forþon þæs fæder & þære modor godcund mægen beforan wrát þæt be þære cennendra gefyrhtum þæs bearnes weorþe ongyten wære be þyson ³ eallum oprum mannum, forþon hie þære án his gebyrde oforstag ealle æ þisse menniscan gecynde; ond nu seo Cristes gebyrd æt his æriste, se niwa eorendel Sanctus Iohannes; & nu nu se leoma þære soþan sunnan God selfa cuman wille. Sylle se friccea his stefne; & forþon þe nu þæt is se dema Drihten Crist, seo bēme Sanctus Iohannes, & nu mid God selfa on þysne middangeard cuman *wile,—gange se engel beforan him Sanctus Iohannis; & forþon þe þæt æghwylces mennisces monnes gemet is þæt he Sanctus Iohannes lifes weorþunga geseccan mæge; forþon

Elizabeth was barren, yet she was not void of divine virtue.

* p. 197.

¹ & seems superfluous.

When every human fault was quiescent in the parents of John the Baptist then Elizabeth conceived.

* p. 198.

St. John was like one of God's angels.

³ originally þyson.

He was the Dawn that appeared announcing the Sun (Christ).

* p. 199.

the Lord himself in his gospel spake [thus] concerning him : ‘For what went ye to the wilderness?—to seek a prophet? I declare him to be more renowned and more excellent than any prophet.’ Wherefore no human tongue is sufficiently able to declare the divine virtue of this begotten messenger. Also the Archangel Gabriel spake and said to Zacharias, his father, ‘Fear not, Zacharias, thy prayer is altogether heard by God, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John; and to thee shall be joy and gladness; and many shall rejoice at his birth; and he shall be altogether very great before God, and shall not drink wine nor ale; but he shall be filled with the Holy Ghost in his mother’s bosom, and he shall turn many of the children of Israel to the Lord, and he shall go before God, filled with the Holy Ghost, and with the power of Elias the prophet, to prepare a people meet for the Lord.’ Let us then, dearest men, hear how gloriously Saint John was filled with the power of the Holy Ghost when he was abiding in his mother’s bosom, and how he first attained to heaven before he reached the earth, and received there the Holy Spirit before he had a human one, and attained to divine gifts (*or* graces) ere he had the life of a man; and he began to live in the presence of God before he himself might live, just as Saint Paul the Apostle said, ‘I live not, but Christ liveth in me.’ And then on the sixth month that Saint John was received into his mother’s bosom (*i. e.* was conceived), then the child of glory descended upon the earth, and the heavenly glory filled the maidenly bosom (*or* womb) of Saint Mary. And when she went unto her cousin, the holy Elizabeth, forthwith the child leaped and rejoiced in the presence of his Lord, and from his mother’s womb saluted and greeted him [who was] in the Virgin’s womb; and first strove to make him known and to proclaim him to men, before that he himself lived and saw the human (natural) light. O dearest men, what a zealous messenger and impatient leader was he, who would first proclaim the Lord coming on this earth before he attained to the mysterious formation of the natural birth; and he first became a king (*or* leader) and grasped a weapon to fight with before he was endowed

þe he mid þære soþfæstnesse stefne gehiered wæs, & geweorþod ;
 & he Drihten selfa swa on his godspelle be him cwæþ, ‘To
 hwon eodan ge to westenne—witgan to secenne ? Ic hine secge
 maran & selran þonne ænigne witgan ;’ forþon þe nænig menn-
 isc tunge ne geneah þæs acendan engles godcund mægen to
 gesecgenne. Eac spræc se heahengel *Sanctus* Gabriel & cwæþ
 to Zachariam his fæder, ‘Ne wilt þu þe ondrædan Zacharias ;
 þín bēn is eallunga fram Gode gehyred, end þin wif Elizabet
 þe gebereþ sunu, & þu cegst his noman Iohannes, & þe bið
 þonne hyht & gefeā ; & manige on his gebyrd gefeoþ. He biþ
 eallunga swiþe mycel beforan Gode ; ne drincþ he wīn ne ealu,
 ac he bið gefylled mid Halgum Gaste *on his modor bosme ; *
 & manige Israhela bearna he gehwyrfþ to heora Drihtne ; & he
 gæþ beforan Gode mid Halgum Gaste gefylled & Elian mægene
 þæs witgan, Drihtne to geeearnienne medome folc.’ Uton we
 þonne, men þa leofestan, gehyran hu swiþe loflice *Sanctus*
 Iohannes wæs mid þæs Halgan Gastes mægenum gefylled, þa
 [gen]¹ þa he on his modor bósme wunigende wæs ; & he ær to
 heofonum becom ærþon þe he eorþan æthrine, & þær Halgum
 Gaste onfeng ærþon þe he menniscne hæfde ; & þam god-
 cundum gifum he ær onfeng, ærþon þe he mennisc lif hæfde ;
 & he ongan lifgean ongean God, ærþon þe he him sylfum lif-
 gean mihte ; swa *Sanctus* Paulus se apostol cwæþ, ‘Ne lybbe
 ic, ac Crist leofaþ.’ Anna þonne þy syxtan monþe þæs þe
Sanctus Iohannes on his modor bosm onfangen wæs, þa þæt
 wuldres bearn on þysne middangeard astag, & seo heofeucunde
 weorþung *þone fæmnlīcan bósme *Sancta* Marian gefylde. &
 þa heo þa into þære hire moddrian eode þære halgan Eliza-
 bethe, sona þæt cild onsprang & ongean his Hlaford hyhte &
 hine of his modor bósme on þære fæmnan bósme hālette &
 grette, & hine ær monnum gecyþan & gesecgan teolode,
 ærþon þe he sylfa lifde & mennisc leoht gesawe. Eala men
 þa leofoston, hu þæt wæs weallende spelboda & ungeþyldig
 heretoga, se þe ær þone Hælend on þysne middangeard cum-
 endne gesecgean wolde, ærþon þe he þære gerynelīcan gega-
 derunge menniscne gebyrde onfenge ; & he ær to þam cyninge

No one can sufficiently declare the virtues of St. John.

He came in the spirit and power of Elias. * p. 200.

¹ Very faint in MS. He received the holy spirit before he had a human one.

While in the womb he saluted his Lord. * p. 201.

Was he not a zealous and impatient messenger ?

with his bodily limbs; and he first sought to war before he saw the light; and so in his birth he overcame all the laws of natural birth. Let us consider the exalted deeds of St. John who arose in his mother's womb in the presence of God's Son, who himself again was not conceived after the manner of men. Though as yet he was delayed in this bodily birth, nevertheless he, in the Spirit alone, performed the ministration of the Evangelist; and immediately he was brought forth and born, he restored voice (speech) to his father and unloosed the tongue from the bond of silence, with which the archangel had bound the father, because he did not believe his words. Great then is the glory of the holy St. John's birth. And all right-believing folk ought to rejoice at his advent and to bless him, because the Scripture so spake concerning him, that many should rejoice at his birth. Great is the holiness and worthiness of St. John, whose greatness the Lord and Saviour himself pointed out. And it is made known that among those born of women there shall not be a greater man than John the Baptist [excepting only Christ] himself, who was without a human father, conceived by an immaculate virgin. St. John then will take precedence of all other prophets, and he surpasses the power of all other patriarchs in the apostolical government, and he surpasses in the exaltedness of his power the glory of all God's other martyrs; and among all God's Saints he is more victorious and beloved. And all this natural race (*or* birth) is put out of view by St. John. Lo, we heard when Esaias the prophet was read, that the Holy Ghost thus spake concerning him, 'I will send my messenger before thy face, who shall prepare thy way before thee.' Then that was a very exalted name by which St. John was called—'angel;' but his life was ordered like to his name because that he here on earth lived an angelic life. When sinned [he in his food, since he lived] on roots and wild honey? Or

becom & wæpn gegráp mid to campienne, ærþon þe he to his lichoma[n] leómum become; & he ær þone feþan so[h]te, ærþon þe he þæt leoht gesawe; & he swa on þære his gebyrde oferswipde ealle æ þisse menniscan gebyrde. Uton we gesceawian þa healican gewyrhto **Sancte* Iohannes se þære modor * p. 202.

innopas ongean þam Godes Suna aweahte, se þagen sylfa wæs butan menniscan innope; & þeah he þa get latode on þissum lichomlicum gebyrde, hwæpre he on þæm gaste anum þæs godspelleres þegnunga gefylde. & sona swa he acenned wæs & geboren, he þam fæder þa stefne ageaf & þa tungan onlidsde, þa se heahengel mid þære swigunge fæstnunga geband þone fæder, forþon þe he his wordum ne gelyfde. Mycel is þonne þeos weorþung þæs halgan *Sancte* Iohannes gebyrde, & eal rihtgelyfed fole sceal gefeon on þone his tocyme & hine bletsian, forþon þe þæt gewrit swa be him cwæþ þæt monige on þa his gebyrd gefeon sceoldan. Mycel is se haligdom & seo weorþung *Sancte* Iohannes þæs mycelnesse se Hælend Drihten sylfa tácn sægde; & hit cup is þæt betux wifa gebyrdum ne wearþ mara mon geworden þonne Iohannes se fulwihtere

He performed the part of an evangelist before he saw the light.

We ought to rejoice on account of his birth.

* [The top line is clipped off.]

* p. 203.

selfa se wæs butan menniscan fæder fra[m] unwemre fæmnan acenned. *Sanctus* Iohannes þonne gæþ beforan eallum oþrum witgan, & ealra oþerra heahfædera mægen he oferstigeþ on þæm apostolican gewealde, & he on his mægenes weorþunga oferswip ealra oþerra Godes martira wuldor; & eallum Godes halgum he is sigefæstra & gecorenra. & eall þeos mennisce gebyrd *Sancte* Iohanne bedyrned is. Hwæt we gehyrdon, þa þa Esaias se witga ræden wæs, þæt se Halga Gast swa þurh hine be *Sancte* Iohanne cwæþ, 'Ic sende minne engel beforan þinre onsyne, se grewep þinne weg beforan þe.' Þæt wæs þonne swiþe healic nama þæt *Sanctus* Iohannes 'engel' wæs nemned; ac þæt his lif þæm his naman wæs gelice gegearwod, forþon þe he her on eorþan engelice life lifde. Hwanne gefyre[*node]

St. John surpasses all the holy martyrs.

He is called an 'angel,' and his life was angelic.

* p. 204.

[Top line cut off.]

be wirtum & be wudu hunige? oþþe hwær agylte he æfre on

where trespassed he ever in his clothing who was furnished with only one garment, which was woven of camel's hair? Or how might any one be greater than he who always loved God all his life, and who never departed from the wilderness? Or how did the fault of much talkativeness defile him who was so far separated from all men? Or how did the sin of silence affect him who so strongly rebuked the Jews who came to him to hear his lore? And thus he spake, 'Ye race of vipers, who hath showed you to flee from the wrath of God to come?' And when the multitudes inquired of him what they might do to escape God's wrath, he taught and admonished them with these words, and thus spake to them, 'Let him that hath two tunics, give one to him that hath none; and let him that hath food give [to him that hath none. To the soldiers he said] 'Do [no violence] and be thankful to the Saviour for your food.' Let us then follow the lore of our exalted and illustrious protector [guardian], so that we may hear the gentle words of our Lord, which he shall say on the awful Doomsday to those men who now show pity to poor men, 'I say you sooth, as long as ye did this to one only who believed upon me, though he were the least and the poorest, it was as if ye had done it to myself.' What more then shall I say of St. John, saith he who made this book, except that he first went before Christ ere that he himself was able to go before him. And the hearts of the father, mother, and son the same Holy Spirit filled with his grace—to whom is ever glory and honour, world without end, ever in eternity. Amen.

his gegerelan, se þe mid þon anum hrægle wæs gegyrwed þe of olfenda hærum awunden wæs? opþe hu mihte æfre ænig mara beon þe æfre God on eallum his life lufode þonne se þe næfre fram westenne ne gewát? opþe hwanne besmát hine seo scyld þære feala-sprecolnesse, þone þe swa feor from eallum monnum adælcæd wæs? opþe hū sceþede him seo synn þære swigunga þe swa stronglice þa Iudeas þreade, þe to him coman toþon þæt hie his lare gehyrdon; & he swa cwæþ, ‘Ge nædd-rena cynn, hwyle æteowde eow to fleonne fram ðon toweard-an Godes erre?’ & hine ða þa heapas frugnon, hwæt hie wyrcean mihton þæt hie Godes erre beflugon, he hie þonne mid ðissum wordum lærde & manode, & him swa tocwæð, ‘Se þe hæbbe twá tunecan, selle oðre ðam ðe nāne næbbe; se þe mettas hæbbe, do þæt*’

No faults of
gluttony,
vanity, slan-
der, &c., de-
fined him.

He gave good
advice to all
who came to
him.

* p. 205.

Top line cut off.

[wyr]ceað ac wesað þancfulle þon Hælende eoweres andleofof.’ Uton we ðonne þus héalices & ðus foremæres ures mund-boran lāre folgian, þæt we ðone bylewitan cwide ures Drihtnes gehyran motan, ðe he on ðam egeslican domes dæge to ðæm mannum cwið, ðe nu on earmum mannum mildheortnesse ne¹ wyrceað. ‘Soð ic eow secge, swa lange swa ge ðis dydon ðara anum ðe on me gelyfdon, ðeah hit se læsta wære & se heānosta, þæt wæs swa swa ge hit me sylfum dydon.’ Hwæt sceal ic ðonne mā secgean fram Sancte Iohanne, cwæð se ðe þas boc worhte, buton þæt he ær eode beforan Criste, ærðæm þe he beforan him sylfan gangan mihte; & ðæs fæder & ðære modor & ðæs suna heortan se ilca Halga Gast mid his gifum gefylde, ðæm is simle wuldor & weorðung on ealra worlda world, á on ecnesse. Amen.

Let us follow
the precepts
of our Saviour
and be kind
to the poor.

¹ The context
does not re-
quire *ne*.

XV.

THE STORY OF PETER AND PAUL.

DEAREST men, let us celebrate on this present day the passion-tide of St. Peter, the chief of Christ's apostles, and [that of the apostle St. Paul.] . . . The first is the appointed shepherd of the Church at Christ's hand; the second is her instructor. The one is, I say, the first apostle; the other the last;—Peter before Christ's passion, and Paul after his ascension. Both alike in belief, both happily received a crown of glory from our Lord, because in all their holy sufferings they continued in true humility with an undoubting mind unto their lives' end in the confession of Christ; according as to them and to all true believers remaining so for his sake, and continuing undoubtingly in affliction, in true confession unto their lives' end, the Lord Christ promised and said, 'When ye shall stand before kings and high-reeves (rulers), and be in persecution for my sake, ye need not be anxious as to what ye shall speak. It shall be given you in that same time what ye shall speak. [Ye shall not speak of yourselves] but the Spirit of God your Father shall speak in you. Then the brother shall betray the brother to the heathen unto death, and the son shall betray his father, and the youngers shall rise against the elders, and shall torture them to death; and they shall all be at enmity for my sake. Then whoso truly in fortitude and in the confession of my name shall continue unto his life's end shall be safe and preserved for evermore.' Dearest men, they continued then, according to Christ's commands, firm in his love and belief unto their end; and they stood before the heathen emperor Nero and Agrippa his vassal. Then, in spite of the devil's malice and hell's torments, they ever came off whole and sound, and suffered a wonderful death for God's name, and now honoured, reign in glory; and their memory still continues in the [world for an example to all Christian] folk, as we may now hear,

XV.

SPEL BE PETRUS & PAULUS.¹¹ This title is in later hand.

MEN ƿa leofestan, weorðian we on ƿissum andweardan dæge
Sancte Petres Cristes apostola ealdormannes þrowung-
*tide, & **

* p. 206.

[*Top line cut off.*]

apostoles, se is oper cyricean hyrde to Cristes handa, oper is
 hire lareow. Oper is, ic cwepe, se æresta apostol, oper se
 nehsta; Petrus ær Cristes þrowunga, & Paulus æfter his upa-
 stignesne; begen on geleafan gelice, begen wuldres beag æt
 urum Drihtne gesæliglice onfengon, forþon þe hie, on þære
 halgan þrowunge ealra on Cristes soþre eaþmodlicre ándetnesse
 oþ heora lifes ende, untweogende mode þurhwunodan; swa him
 Drihten Crist, eallum rihtgelyfdum mannum wunigendum for
 his noman, & þurhwunigendum in tintregum on soþre andet-
 nesne oþ ende his lifes untweogendlice, geheht & cwæp, 'þonne
 ge beforan kyningum gestondan & heahgerefum, & on ehtnessum
 for minum naman, ne þurfan ge noht besorgian hwæt ge spre-
 can; eow weorþeþ forgifen on þa sylfan tide hwæt ge sprecaþ *'

St. Peter is
 the shepherd
 of the church;
 St. Paul is
 her instructor.

Both suffered
 for the sake of
 Christ.

* p. 207.

[*Top line cut off.*]

ac Godes Gast eowres Fæder se spreceþ on eow. Þonne læweþ
 broþer operne hæþnum on deaþ, & sunu se læweþ his fæder,
 & þa gingran arisaþ wiþ þam ylðrum, & hie mid deaþe ges-
 wencaþ; & hie beoþ on feounge ealle for minum naman. Swa
 hwylc þonne soþlice swa on elne & on mines noman andetnesse
 oþ his ende wunað, se biþ hál & genesep on ecnesse.' Men
 þa leofestan, þonne þurhwunodan hie fæstlice æfter Cristes
 bebodum¹ on his lufon & geleafan oþ heora ende; & hie stodaþ
 beforan Nerone þæm hæþnan casere & Agrippan his geongran.
 Ða woldan hie on ecnesse hæle & trume wið deofla nīpum &
 helle witum, & wundorlice deaþ geþrowodan for Godes naman,
 & nu on wuldre geweorþode rixiaþ, & heora gemynd wunaþ
 on þære *

Christ fore-
 told that his
 disciples
 should suffer.

¹ MS. bebo-
 dudum.

St. Paul and
 St. Peter
 stood before
 Nero and
 Agrippa.

* p. 208.

[*Top line cut off.*]

dearest men, of their sufferings, how they contended and strove against Simon the sorcerer. And for the confession of God's name Peter was fastened to the cross, and his head turned downwards and his feet up, and St. Paul was beheaded. And when they entered Rome together he (Paul) related to him (Peter) what great shipwreck he had endured when he was seeking them, and was brought thither [to Rome] as a captive. And St. Peter related to him what machination and reproaches Simon the sorcerer had contrived. Then they (Peter and Paul) gathered together their company against Simon the sorcerer. And one accused them (the apostles) to Nero, and then they were summoned to appear before him. And they greatly praised Simon the sorcerer . . . before the multitude of the people. And Livia, Nero's wife, and Agrippina, the wife of Agrippa, turned so steadfastly to Christ's love and faith that they would no longer seek marital intercourse ; and many men of the king's servants turned to Christ's service through Paul's preaching, so that they would not return to his residence or household. Then was Simon the sorcerer wholly stirred up against the apostles, and affirmed that St. Peter said many evil things, and was a deceiver. And all those who had witnessed Simon's wonderful deeds believed him, for he had, through magical craft, made brazen serpents which moved of themselves, and stone and brazen images that moved of themselves, and appeared suddenly aloft in the air. And in opposition to them Peter, with a word, [enabled the halt to walk], and blind men he healed with his prayers, so that they received their sight : and he commanded the devils to depart from those possessed of them, and he raised the dead ; and he told all the people that Simon was a magician, and advised them to flee from his crafts. And then it came to pass that pious men shunned Simon the sorcerer, and pronounced him guilty. Then the followers of Simon said that Peter was a sorcerer, the very thing that Simon himself was ; and this by false testimony they spread abroad by means of the sorcerer. Then as soon as these tidings

folcum swa we nu gehyran magan, men þa leofestan, heora
 þrowunga, hu hie wip Simone þæm drý fæstlice geflitan &
 gewunnon. & for Godes naman ándetnesse Petrus wæs on rode Peter suffered
death by cru-
cifixion with
his head
downwards.
 gefæstnod, & him þæt heafod wæs adune gewended & þa fēt
 up; & Paulus wæs heafde becorfen. & þa hie to samne incoman,
 he him rehte hu myccele scipbrocu he gebād on þæm sipe þe
 he hie sohte, & wæs þyder ræþling gelæded: & *Sanctus* Petrus
 him rehte hwylce searwa & yfel sacunga Simon se drý arefnde.
 Þa gesamnodan hie heora weorod wip Simone þæm drý, & hie Paul was be-
headed.
 mon wregde to Nerone þæm casere, & to his andweardnesse heht
 gestandan; & hie Simon þone drý swiþe heredon.* * p. 209.

[*Top line cut off.*]

beforan þæs folces mengeo. & Neron's wif Libia, & Agrippan Both apostles
were opposed
by Simon the
sorcerer.
 wif Agrippina toþon swiþe fæstlice hie sylfe to Cristes lufan
 & geleafan gecyrdon, þæt hie noldan leng heora hlaforða ne
 heora wera¹ ræstgemanan secean; & manige men of cynin-
 ges þegenrædene to Cristes þeowdome gecyrdon þurh Paules
 bodunga, swa þæt hie to his healle ne to his hirede eft wendan
 noldan. Ða wearþ Simon se drý eallunga aweht wip ðam Simon pre-
tended to do
marvellous
works, and so
deceived the
people.
 apostolum & gelæred þæt he feala yfla sægde, & þæt Petrus
 bigswica wære; & him gelyfdon ealle þa men þa þe Simon's
 wundordæda wafodan, forþon þe he þurh dreocræft worhte ærene
 næddran, & þa hie styredan, & stænene manlican & ærene, &
 hie hie styredan & urnon him sylfe, & wurdon færinga up
 on þære lyfte gesawene. & ongear þam Petrus* * p. 210.

[*Top line cut off.*]

mid anum worde, & blinde men mid his bedum gehælde þæt Peter per-
formed real
miracles, and
told the people
to beware of
Simon's de-
ceit.
 hie locodan, & deoflum bebed þæt hie of deofolseocum mannum
 útferdon, & he þa deadan sylfe fram deadum mannum awehte,
 & sægde eallum folce þæt Simon drý wære, & hie lærde þæt
 hie fram his bigswice cyrdon. Ond þa gelamp þæt þæt ealle
 æfæste men onscunodan Simon þone drý, & hie hine scyldigne
 sægdon. Þonne sægdon þa men þe Simone folgodan þæt Petrus
 wære drý, þæt ilce þæt Simon him sylf wæs, & cyþdon þæt mid
 leasre gecyþnesse mid þon drý. Þa sona swa þæt word becom

reached the Emperor Nero, then bade he Simon the sorcerer to be brought before him ; and as he stood there he suddenly turned into a young child, and immediately afterwards to an old man . . . and through the devil's aid he turned himself into divers forms. And when Nero saw this he thought Simon was the Son of God ; then Peter said that he was a false sorcerer and a shameful and guilty deceiver, and in all his works an enemy of the true God ; and that there was need of nothing more than to render his wickedness manifest by God's power. Then went Simon to Nero and said to him, 'Hear me, worshipful emperor ; I am the Son of God, who came down from heaven, but I have up to this time suffered great injury from Peter ; my harm is now twofold, since Paul himself teacheth the same and striveth against me, and speaks the same and preaches with him (Peter). Wherefore, then thy kingdom may no longer stand, except thou do the more diligently take thought for their destruction.' And then he (Nero) became angry . . . gathered together ; and commanded that on the following day all three should come in before him. Then said Simon the sorcerer, 'These are the disciples of the Nazarene Saviour. It repents them that they are of the Jewish race.' Nero said, 'Who is the Nazarene ?' Simon replied, 'There is a city in the land of Judea, called Nazareth, from whence came their teacher.' Then said Nero, 'God instructeth and loveth every man ; why persecutest thou these men ?' Simon said, 'These are the persons who frustrate all my works with their words, so that folk should not believe in me.' Then said Nero, 'Why were ye two or your kin so faithless ?' Then said Peter to the sorcerer, 'Thou wast able to teach thy false crafts to all other persons ; but God, through me [convicted them of falsehood ; and strife against me thou] hadst, and now thou thyself knowest assuredly of yore that thou couldest not overcome me. I marvel that thou shouldst boast at such a time before the king that thou, through thy sorcery, art able to overcome Christ's disciples.' Nero said, 'Who is the Christ ?' Peter answered, 'It is he whom this sorcerer declares himself to be [the Son of God] ; yet it is not so, but he (Simon) is man's servant, and his

to Neróne þæm casere, þa heht he Simon þone drý infeccan beforan hine. & þa þa hwile þe he þær stod, he wearþ færinga geong cniht, & sona eft eald man *

Simon turns into a young child before Nero.

* p. 211.

[*Top line cut off.*]

man, & bræd hine on feala bleona þurh deofles þegnunga. Þa Neron þa þæt geseah þa wende he þæt hit Godes Sunu wære. Þonne sægde Petrus þæt he wære leas drý, & sceand & scyldig æ swica, & on eallum Godes dædum rihtes wiperbreca; & nænges þinges mare þearf nære þonne mid Godes mægene his unriht yppe wurde. Þa eode Simon into Nerone & cwæp to him, 'Gehyr me dugopa casere: ic eom Godes Sunu þe of heofonum astág, ac ic adreah mycel broc oþ þis mid Petre; nu is min yfel twyfeald, nu Paulus þæt ilce læreþ, & wiþ me fliteþ & þæt ilce spreceþ & mid him bodað. Þonne forþon ne mæg þin rice leng stondan, buton þu heora forwyrde þe geornor þence.' & he þa wearð *

He said that he was the son of God.

* p. 212.

[*Top line cut off.*]

geheapod, & heht oþre dæge hie ealle þry in beforan hine. Þa cwæp se drý, 'Þis syndon þæs Nazareniscan Hælendes þegnas, þæm ofþynceþ þæt hie synd Iudea folces.' Neron cwæp, 'Hwæt bið se Nazarenisca?' Simon cwæp, 'An ceaster is on Iudea lande, hatte Nazareþ, of þære com se heora lareow.' Þa cwæp Neron, 'God manað ælene man & lufað, to hwon ehtest þu þas men?' Simon cwæp, 'Þis is þæt mennisc þe ealle mine dæda mid heora wordum onwendan, þæt hie me ne gelyfdon.' Þa cwæp Neron to Petre, 'For hwon wæron gyt swa treowlease, oþþe incer cynn?' Ða cwæp Petrus to þam drý, 'Eallum oþrum mannum þu mihtest þin unriht befæstan, ac God þurh me þa of *

Nero orders Peter and Paul to appear before him, and questions them.

Peter tells Nero that Simon is a false sorcerer and not the son of God.

* p. 213.

[*Top line cut off.*]

hæfdest, & nu þu sylfa wast genog geare ðæt þu me oferswiðan ne miht; me þynceþ wundor mid hwylcere ylðo þu sceole beforan cininge gylpan þurh þinne drýcræft þæt þu mæge Cristes þegnas oferswiþan.' Neron cwæp, 'Hwæt is se Crist?' Petrus cwæp, 'Hit is sepe þes drý Simon sagað þæt he sy; ðonne nis hit swa, ac he is ðæs mannes [c]niht, & his weore syndon

Nero asks who Christ is.

works are diabolical. Wherefore then, thou worshipful king, if thou wilt know what was done concerning Christ in the land of Judea, order Pilate's letter to be brought to thee, which he sent to the Emperor Claudius concerning Christ's passion. And he then commanded it to be brought and to be read before him. And it read thus: 'Pilate greeteth Claudius his lord. Now, it lately happened that I myself discovered that the Jews through envy among themselves and were at enmity. Assuredly, according to God's promises, they and their fathers had their prophets, who prophesied that God would send them from heaven his holy Son, who should rightly be called their King; and that by means of a pure virgin he would send him into this world, to the inhabitants of the earth. And of this each ruler in Judea was a witness that the Hebrews' God came thither, and people saw him giving light to the blind, cleansing lepers, healing the lame, driving out devils from men, raising the dead, commanding the wind to be still, going dry-footed over the waves of the sea, and working many other marvels. Then all the people of Judea said that he was the Son of God, and perfectly recognised the fact. Then the chiefs of the priests became envious of him, and seized him, and to me continually [complained of him that he had broken their laws] and acted contrary to their folk-rights (customs). Then I believed them that it was as they said; then I scourged him, and delivered him unto their own jurisdiction. They then hanged him on the rood, and when he was afterwards buried, they set guards over him; and on the third day he truly showed himself whole and sound to my soldiers, and rose from the dead. And the Jews' malice burned so greatly that they gave money to the guards and thus said, "Say that his (Christ's) disciples took away his body and stole it from us." And afterwards those that had received the money were nevertheless unable to conceal what had happened; but they told me what they had first seen and also that they had received money from the Jews. And I resorted to these words, lest otherwise anyone should lie, and that thou shouldst not think it needful to believe the leasings of the Jews.' As soon as the letter was read, then said Nero, 'Tell me, Peter, did it all happen

deofollicu. Ðu þonne, dugopa cyning, gif þu witan wille hwæt be Criste gedón wæs on Iudea lande, hát þe niman Pilatus ærendgewrit þe he sende to Claudio þæm casere ymb Cristes þrowunga.' & þa heht he dón swa, & rædan þæt gewrit beforan him; & hit þus cwæp, 'Pilatus greteþ Claudium his hlaford. Nu niwan gelamp þæt ic me sylf onfand þæt Iudeas hie sylfe þurh æfeste him betweonon *

Peter tells Nero to call for Pilate's letter to Claudius.

* p. 214.

[*Top line cut off.*]

& feodan; þonne witodlice þa hie heora hæfdan witgan on Godes gehatum & heora fæderas þæt witgodan, þæt him heora God wolde sendan of heofenum his þone halgan Sunu, se þe heora cyning mid rihte genemned wære, & him þæt þurh clæne fæmnan on þás world sendan wolde to eorþwarum; & þæs þa æghwylc heahgerefa wæs gewita on Iudeum þæt Ebrea God come hider; & mon geseah hine blinde onlyhtende, & hreofe clænsian, & laman gelacnian, & deofol of mannum drifan, & deade aweccan, & windum stilnesse bebeodan, & drygum fotum gån ofer sæs yþa, & opre wundro manega wyrcean. Ða cwæp eal Iudea folc þæt he Godes Sunu wære & þæt fulfremedlice oneneowan. Ða genaman him æfest to þa ealdormen þara sacerda & hine sylfne oferfengon, & me symle *

The people of Judea recognised Jesus to be the son of God.

* p. 215.

[*Top line cut off.*]

& wip heora folc rihte feala worhte. Ða gelyfde ic him þæt hit wære swa hie sægdon; beswang hine þa & to heora sylfra dome ageaf. Hie þa hine on rode ahengan; & þa he bebyrged wæs, settan him hyrdas to. & he ða soðlice minum ceapum¹ 1? ceapum. hine halne & gesundne ðy ðriddan dæge æteowde, & of deaðe arás; & Iudea nið toðon swiðe barn þæt hie feoh sealdon þæm weardum, & swa cwædon, 'Secgað þæt his þegnas gereafodan his lic on ús & forstælan.' & syppan hie ðæt feoh onfengon, ne mihtan hie hweðre forswigian þæt þær geworden wæs; ac hie sædon me þæt hie þa ærest gesawon, & eac Iudea feoh onfengon. & on ðás wórd ic becom þe læs þe oðre wisan ænig man leoge, & þu ne wene þæt þu Iudea leasungum gelyfan þurfe.' Ða sona þa þæt gewrit arædded wæs, þa cwæp Nerón,

The Jews put Jesus to death through envy.

to Christ as the letter declares?' St. Peter replied, 'It is all exactly so, I lie not; but thou, good Emperor, . . . [Simon] is so deceived and overcome by leasings, that he even imagines that he is not man, but believes that he is that which God is. But in Christ alone is accomplished the fulness of all victory; and [that was done] through the manhood that he took upon himself—that is, the great and incomprehensible mystery which through his manhood was made finite [*or was limited*] for a help to men. But there are in this Simon two powers, man's and the devil's; and through this his human element he hinders men in regard to every good thing.' Then said Simon to St. Peter, . . . 'I marvel on account of this reproach!' 'Thou, good Emperor, wherefore shouldst thou esteem for anything this unlettered and falsest fisherman, endowed with no ability—neither in word nor in manners? Wherefore I will no longer spare these enemies, but I will now bid my angels (messengers) to come and avenge me [on these men.]' Then said Peter, 'I fear not thy angels, but they may fear me, on account of the power of my Lord who is with me, and on account of the protection I know to be in him, with respect to whom thou, lying, sayest thou art that which he is.' Then said the Emperor, 'Peter, fearest thou not Simon, who truly manifests his divinity?' Then the blessed apostle St. Peter answered, and thus said, 'The presumption of divinity is in him who perceives and knows the intentions of men, and searches and lays bare all the secrets of their hearts. But let him tell me now, if he be God, what I think, or what I shall do. The same thought I have told to thee before he lie, that he may not dare to lie to thee, or say what I think.' Nero said, 'Come hither nearer to me, and tell me what thou thinkest.' Peter said, 'Let a barley-loaf be brought and given me secretly.' [And Nero bade men to bring it] and to give it St. Peter. Then said Peter, 'Now tell me, Simon, whether what has here been thought, or spoken, or done, be good.' Then said Nero, 'How wilt thou that I should believe that Simon does not know this,

‘Saga me, Petrus, wæs hit eal swa swa þæt gewrit sæg¹ þurh ¹ *So in MS.*
hine geworden?’ Sanctus Petrus cwæp, ‘Eal hit is swa, ne
leoge ic; ac þu goda casere * * p. 216.

[*Top line cut off.*]

leasingum beswicen & ofercumen, þæt he weneþ furþon þæt he Simon, says
Peter, is a
base deceiver.
man ne sy, ac weneþ þæt he sy þæt þe God is; ac on Criste
anum is ealles siges fylnes þurhtogen; & þurh þone man þe he
on hine sylfne onfeng, þæt is se myccla mægenþrym & se un-
begripendlica, se þurh þone man gemedemod wæs mannum to
helpe. Þonne syndon on þyssum Simone twá speda, mannes
& deofles; & he þonne men gæleþ ælces gódes þurh his þone
menniscan dæl.’ Þa cwæp Simon to Sancte Petre, ‘For teonan Simon
threatens the
apostles.
me þineþ wundor; þu góda casere!’ ‘to hwon þu sceole for owiht
þysne man habban ungelæredne fiscere þone leasostan, & nawþer
ne on worde ne on gebyrdum mid nænigre milhte gewelgode?
Þonne nelle ic þyssum fynd leng arian, ac nu ic bebeode minum
englum þæt hie cuman & me * * p. 217.

[*Top line cut off.*]

witnian.’ Þa cwæp Petrus, ‘Ne ondræde ic me þine englas, ac Peter says
that he is
not afraid
of Simon’s
angels.
hie magon him me ondrædon, for þon mægene mines Drihtnes
þe mid me is, & for þære byldo þe ic to him wát, on þone þu
leogende sagast þæt þu sie þæt he is.’ Þa cwæp se casere, ‘Ne
ondrædest þu þe Simon Petrus, se þe his godcundnesse mid
soþum wisum gerymeþ.’ Him þa andswarede se eadiga apostol
Sanctus Petrus & þus cwæp, ‘On þam is godcundnesse wén þe He pro-poses
to test
Simon’s
divinity.
manna ingehygd wát & can, & heora heortena deagol ealle
smeaþ & rimeþ; ac secge me nu gyf he God sy, hwæt ic þence
oppe hwæt ic do. Þone ilcan gefang² ic þe ær sæde, ær he ² *So in MS.*
leoge, þæt he þe leogan ne durre, oppe secge hwæt ic þence.’
Neron cwæp, ‘Gang me near hider, & sege me hwæt þu þence.’
Petrus cwæp, ‘Hat me bringan berene hláf & me degollice
syllan*’ * p. 218.

& syllan Sancte Petre. Þa cwæp Petrus, ‘Secge Simon me nu,
gif he god sy, hwæt her si gepoht oppe geewoden oppe gedón.’
Ða cwæp Neron, ‘Hu wilt þu þæt ic gelyfe ƿæt Simon þis nyte,

who previously raised to life a dead man, and being beheaded, after the third day he raised and manifested himself? And he did all that I said he should do.' Peter said, 'He did not so do before me.' Nero replied, 'Before me, standing here, he did all this; indeed, he bade angels come to him, and they came.' Peter said, 'But why doth he who did the greater act not now do the less? Let him say what I think and was doing.' Then said Nero, 'I cannot judge between you two.' Then Simon said, 'Let Peter say what I think.' 'When Simon shall perform what he hath thought of, then I will show that I know beforehand what he thinketh.' Simon said, 'Now know, O Emperor, that no man knows men's thoughts except God himself. Peter pretends that he knows them.' Peter said, 'What! thou sayest that thou art the Son of God; say then what I think, or declare what I do in secrecy. Declare it now, if thou art able to show it.' And Peter had then blessed the barley-loaf which he, too, had received, and brake it in two, and put it up his two sleeves. Then was Simon wroth, because he was not able to reveal the apostle's secret. Then spake he with a loud voice and thus said, 'Let great dogs now come forth and bite him before this Emperor.' And then suddenly there came forth hounds of a wonderful bigness, and rushed on the apostle; and Peter stood in prayer with outstretched hands, and showed to the hounds the loaf which he had previously blessed, and they forthwith vanished away, and were nowhere to be seen. 'Now I show thee by my deeds,' said Peter to Nero, 'and not by words only, that I knew beforehand what Simon thought, who indeed promised to send angels against me, but brought hounds against me; and he plainly showed that he never had any divine or god-like angels, but dog-like angels.' Then said Nero to Simon, 'How is it now, Simon? I ween that we two are vanquished;' and he turned himself to Paul, and addressed him, thus saying, 'What sayest thou, O Paul?' Then Paul answered him and thus said, 'Know thou, good Emperor, that a great evil shall come upon thy kingdom, if thou permittest this sorcerer to hold sway any longer, and thus much evil to work; and thy kingdom shall fall because of his lore.' Nero said to Simon, 'What sayest thou, Simon?' Then said Simon, 'Except I openly

seðe deadne man ær awehte, & hine sylfne beheafdodne æfter
 ðon ðridan dæge eft geondweardodne, & eal ðæt ic gecwæp þæt
 he dōn sceolde, eall he þæt dyde.' Petrus cwæp, 'Ne dyde he þa
 wisan beforan me.' Neron cwæp, 'Me ætstondendum he þis Nero speaks
of Simon's
miracles.
 eal dyde; witodlice he heht englas him to cuman & hie coman.'
 Petrus cwæp, 'Ac for hwan ne deþ he þæt læsse nu he þæt
 mare dyde, secge he hwæt ic þence & dyde.' Þa cwæp Neron,
 'Nu ic inc geseman ne mæg.' Simon cwæp, 'Secgge Petrus
 hwæt * ic þence; ' þonne Simon deþ þæt he gēpoht hafap, þonne * p. 219.
 gecyþe ic þæt ic wāt ær hwæt he þenceþ.' 'Nu,' cwæp Simon,
 'wite þu casere þæt manna gēpohtas nænig mon ne wāt, buton
 God selfa. Petrus begæp þæt he hit wite.' Petrus cwæp, 'Hwæt
 þu cwist þæt þu sy Godes Sunu, sege þonne hwæt ic þence, opþe
 hwæt ic dō on deglum gerece. Nemn nu gif þu hit gereccan
 mæge.' & Petrus hæfde þonne þone hlāf gesegnod þe he onfeng
 berenne, & hine tobræc on twa, & hine gedyde on his twa
 slefan. Þa wearð Simon erre, forþon þe he arædan ne mihte Simon is not
able to re-
veal Peter's
secret, which
was proposed
as a test of
his power.
 þæs apostoles degol. Þa cleopode he hludre stefne & þus cwæp,
 'Cuman nu mycele hundas forþ & hine abitan beforan þyssum
 casere.' & þa færinga coman þær hundas forþ on wundorlicre
 mycelnesse & ræsdon on þone apostol; * & Petrus stod on ge- * p. 220.
 bedum aþenedu[m] handum, & eowode þæm hundum þone hlāf
 þe he þær ær gesegnode, & hie þa sona onweg gewitan & nāhwær
 ne æteowdon. 'Nu ic cyþe mid dædum,' cwæp Petrus to
 Nerone, 'næs mid wordum anum, þæt ic wiste ær hwæt Simon
 þohte. Witodlice se þe englas gehēt wiþ me to sendenne, nu
 he brohte hundas wiþ me; & þæt cypde swutollice þæt he næfre
 nænige godcunde englas næfde buton hundlice englas.' Þa
 cwæp Neron to Simone, 'Hwæt is hit nu, Simon? ic wene wit Paul tells
Nero that if
he listens to
Simon, evil
will over-
take his
kingdom.
 sýn oferswipede.' & cerde hine þa to Paule, & ahsode hine & þus
 cwæp, 'Hwæt cwist þu, Paulus?' Þa andswarode him Paulus
 & þus cwæp, 'Wite þu, goda casere, þæt mycel yfel weaxeþ on
 þinum rice, gif þu lætest leng þysne drý rixian * & þus mycel * p. 221.
 yfel wyrcean, & þin rice for his larum gefealleþ.' Neron cwæp to
 Simone, 'Hwæt cwist þu, Simon?' Þa cwæp Simon, 'Buton
 ic openlice gecyþe þæt ic God sylfa sy, ne onmun þu me nanre

show that I am God himself, deem me worthy of no honour.' Nero said, 'Why delayest thou that which thou shouldst at once do, if thou be God—that is, cause these men to be tormented and killed?' Simon said, 'Order to be made for me a high tower of great timbers; then will I ascend to the top of it and summon my angels and command them, while you are looking on, to bear me up to heaven unto my father. And if they do this then mayest thou perceive that they (the apostles) are false and unlettered men.' Then said Nero to Peter, 'Peter, hearest thou what Simon says? Now it shall be full soon made known how much power thy God hath.' Peter replied, 'Hearest thou, best of emperors? If thou wilt, thou mayest perceive that Simon is possessed of the devil.' Then said Nero, 'How does the consideration of *or* attention to these words compel us? (*or* how does it affect us?) we shall determine to-morrow.' Then said Simon, 'Thou knowest that I was dead and on the third day arose from the dead;' for Simon had previously by his sorcery said to Nero, 'Order my head to be cut off in darkness, and if I do not arise from death the third day, know then that I am a sorcerer. But if I should arise, know thou by that token that I am the Son of God.' And subsequently Nero commanded all this to be done, in the dark, when he (Simon) was to be beheaded and the man brought it (the head) forth to the light, as was bidden him that should behead him, then was it discovered to be a sheep's head but he would not tell it to the king, lest he should accuse him of having too negligently taken heed to that which he did in the dark. He put away the limbs and the head of the sheep, and [the traces] where the blood had [in a mass] extended around; and then he [Simon] showed himself to Nero on the third day, and said unto him, 'Order my blood to be cleansed (*or* wiped) away and to be dried up from thence, because I was beheaded, and now on this third day arose, as I previously said and promised before thee that I would do.' And after that Nero believed in him. And he then turned to Paul and said, 'Wherefore, Paul, speakest thou not?' Then St. Paul replied to him and said 'Weenest thou that I shall speak to this faithless man and to this unbelieving sorcerer, who hath encompassed the death of his own soul, whereby ruin, leasing, and deception very quickly cometh upon him, because he makes himself to be what he is not? And he deludes people with his sorcery, so that they believe his words. If thou wilt hear his words

áre wyrþne.' Neron cwæþ, 'Ac to hwon yldest þu þæt þu rapost
 do, gif þu God sý, þæt man þas menn witnige & cwelle?' Simon Simon orders
a high tower
to be made.
 cwæþ, 'Hat þu me anne heahne tor of mycelum beamum ge-
 timbrian, þonne gestige ic ofer þone, & gecege mine englas, &
 bebeode him eow eallum tolociendum; hie me on heofenas
 berap to minum fæder. & gif hie þonne þis gedón magan, þu
 ongytest þæt hie syndon lease & unlærede men.' Þa cwæþ
 Neron to Petre, 'Gehyrstu, Petrus, hwæt Simon cwip? Nu
 biþ ful raþe cūþ hu mycel mægen þin God hafap.' Petrus cwæþ,
 'Gehyrstu, *betsta casere? gif þu wilt, þu miht ongytan þæt * p. 222.
 Simon is mid deofle gefylled.' Þa cwæþ Neron, 'Hwæt sceolan
 us, opþe hwæt doþ us þara worda ymbþone? Tomorgenne we
 beoþ gesemde.' Þa cwæþ Simon, 'Þæt þu wast þæt ic wæs
 dead, & þy þridan dæge fram deadum mannum arás;' forþon
 þe Simon ær mid his drycraeftum cwæþ to Nerone, 'Hát me
 heafde beceorfan on þeostrum, & gif ic ne arise fram deaþe
 þy þridan dæge, wit þu þonne þæt ic eom drý. Gif ic þonne
 arise, wite þu be þon þæt ic beo Godes Sunu.' & þa syþþan hét
 Neron þis eall swa gedon on þæm þeostrum, þa he þa sceolde
 béon heafde becorfen; & se man hit forþ brohte on leoht, swa
 him beboden wæs þæt hi hine beheafðian sceolde, þa wæs hit
 gemeted sceopes heafod; ac he *nolde þ[æt]¹ þam cininge seegan, * p. 223.
 þe [læ]s² he hine sylfne forwregde þæt he to ungeorne bewiste
 hwæt he on þeostrum dyde. ¹ Clipped. ² Clipped.
 Adyde þa leomu & þæt heafod on
 weg þæs sceapes, & þær þæt blóð to samne geræc. & þa æteawde
 he hine Nerone þy þridan dæge, & him to cwæþ, 'Hát gefeor-
 mian mīn blóð & þonon adrygan, forþon þe ic wæs heafde becorfen,
 & nu on þyssum þridan dæge arás, swa ic ær beforan þe sægde
 & geheht þæt ic dón wolde.' & he þa Neron him seoppan gelyfd.
 Oncyrde hine þa to Paule & cwæþ to him, 'Forhwon [n]e sprecest
 þu, Paulus?' þa andswarede him Sanctus Paulus & cwæþ, 'Wenstu
 þæt ic sceolesprecan to þissum treowleasan men & to þissum orwen-
 an drý, þe his sylfes sawle hafap deaþe geteohhad, þæs forwýrd &
 leasung & forleornung swiþe raþe cymþ to him, þe he hine sylfne
 deþ to þon þe he nis. & bysmraþ men mid his dréo*cræfte þæt * p. 224.
 hie his wordum gelyfap. Gif þu wilt his wordum hyran & his

How a sheep's
 head had
 been cut off
 instead of
 Simon's,
 whereby he
 had made
 Nero believe
 that he had
 raised himself
 to life again.

Paul refuses
 to hold any
 communica-
 tion with
 Simon.

and fulfil his behests, thou shalt lose thy kingdom and thy own soul. This is the worst of men, who through the devil's wisdom deceiveth many unwary men with his temptations. Wherefore thou shouldst pray the Holy Spirit that what he is may be soon manifested and revealed. Verily, as quickly as he himself thinketh that he shall be raised to heaven, so quickly shall he be drowned in the lowest torments of hell, where shall be ever weeping and lamentation, and gnashing of teeth. Then concerning the lore of my Teacher, of which thou questionest me, there may no others receive it save those alone who prepare themselves for it with pure belief. I ever taught peace and God's love through Jerusalem and many nations. First I taught that men should love one another, and that each should show respect to another. I taught rich and illustrious men that they should not be exalted in pride, nor trust too much in transitory riches, but that they should put their trust in God alone. I taught also the moderate men that they should be frugal in their living, and moderate in their dress; and the poor I taught to have joy of their poverty and to be thankful to God. I taught the fathers that they should teach their sons the law of the Lord's fear; and I taught the sons to be obedient to their elders and parents. And I taught landowners to pay their taxes carefully. I taught wives to love their husbands, and regard them with fear. And I taught husbands that they should remain faithful to them alone, as they would that one should do to them; because God taketh vengeance on the husband if he committeth adultery with other women, and just so the husband taketh vengeance if his wife defiles herself. And because God is the Creator and Ruler of all his creatures, I taught lords that they should faithfully be obedient to God as to their Lords, and should minister to God's churches. And I taught all men that they should serve one almighty, incomprehensible, and invisible God. And this lore was given me not by men, but by God himself. Jesus Christ, and the Father of Glory sent me forth for preaching, and thus said, "Go thou, I shall be the spirit of life within thee, and in all who rightly believe in me and in Christ the Saviour; and I will justify all that thou sayest." Then was Nero affrighted on account of those words,

bebodu læstan, þu forleosest þin rice & þines sylfes feorh. Þis
 is manna se wyrresta þe þurh deoffles wisdóm manige unware
 men beswiceþ mid his costungum; þy þu scealt biddan þone Paul de-
nounces God's
judgments
upon Simon.
 Halgan Gast þæt mote beon raþe open & onwrigen hwæt he sy.
 Witodlice swa swiþe swa he weneþ sylf þæt he sceole to heofenum
 ahafen weorþan, swa swiþe he biþ bedýped on þa neopemestan
 helle witu, þær biþ á wop & hróp & toþa gristbitung. Þonne
 be þære lære¹ mines lareowes þe þu me befrune, ne magan þær ¹ Originally
lære.
 nænige oþre men onfón, buton þa ane þe mid clænum geleafan
 hie to þæm gegearwiap. Ic lærde simle sibbe & Godes lufan
 ymb þa burh Hierusalem & manige þeoda; ærest ic lærde þæt
 men lufodan hie him betweenan, & ælc on oþrum *arwyrþnesse *p. 225.
 wiste; ic lærde wlance men & heahgeþungene þæt hie ne
 astigan on ofermedu, ne upgendra welenas to wel ne truwodon,
 ah þæt hie on God ænne heora hyht gesetton. Ic lærde eac
 þa medstrangan men þæt hie wæron on heora biwiste & on
 medmyclum hrægle gehealdene; & þearfan ic lærde þæt hie
 heora wædle gefean hæfdon & Gode pancodon. Fæderas ic
 lærde þæt hie heora bearnum þone þeodscipe lærdon Drihtnes
 egas; & suna ic lærde þæt hie hyrdon heora ylðrum & heora
 mágum; & landagende men ic lærde þæt hie heora gafol
 mid gehygdum aguldon; & wif ic lærde þæt hie heora
 weras lufedan & him ege towiston; & ic lærde weras þæt hie
 be him anum getreowlice hie heoldan, swa hie willan þæt him
 man dó, & forþon þe God gewreþ on þæm were gif he un-
 rihtþæmed fremep wip oþer wif, & swa se wer hit wreþeþ gif
 his wif hie forhealdeþ. *Forþon þe God is Scyppend & Reccend *p. 225.
 ealra his gesceafta, & hlafordas ic lærde þæt hie getreowlice
 Gode hyrdon swa heora hlafordum, & þeowdon Godes ciricum:
 & ic lærde ealle men þæt hie beeodan anne Ælmihtigne God
 unbegripendlic[n]e & ungesynelicne God. & þeos lár me wæs
 seald næs na for mannum ac þurh God sylfne. Hælende Crist
 & wuldres Fæder he me to bodunga sende & þus cwæþ, "Gong
 þu, ic beo lifes gast on þe & on eallum rihtgelyfendum on mé
 & on Hælendne Crist; & eall ic gerihtwisige þæt þu cwist."
 Þa wæs Neron afyrhted forþon wordum & hine oncyrde to Nero is
frightened.

Paul tells
 Nero what
 message he
 has en-
 deavoured to
 deliver to
 those to
 whom he has
 preached.

He says that
 he was com-
 manded to
 do so by God.

and turned himself to Peter and said to him, 'What sayest thou, Peter?' And then he replied, 'All these words that Paul speaks are true. Many years have now elapsed since our bishops through all the Roman empire sent me a letter, and bore testimony to his purity of life and to his lore. He was aforetime a persecutor of Christ's law. Then a voice from heaven called to him and taught him the truth.' After this were many contentions until Peter said, 'One Almighty God, God the Father, with Jesus Christ, and with the Holy Ghost, the Creator of all creatures whom I preach, who made heaven and earth and sea and all things which are therein—He is the true King, and of his kingdom there is no end.' And after that Nero commanded a great tower to be made of wood and of large timbers, and ordered that all the people and all the honorable ones of the Roman people should come to see this spectacle. Then on the following day Nero bade Peter and Paul to be brought to this spectacle, and said to them, 'Now may the truth itself be made manifest.' Peter and Paul replied, 'God himself will yet make manifest [the truth] though we two are unable to reveal it.' 'My mode of action is,' said St. Paul, 'to bow my knees. Thou mayest beseech of God whatever thou wilt against this sorcerer's attempts, because thou wert earlier chosen by God.' And then Paul did so, and bowed his knees and prayed. Peter beheld Simon and said, 'Begin what you intend to begin, because there approaches both the revelation of thyself, and the testimony (*or* clearing) of us two ; for I see my Christ summoning me and Paul.' Nero said, 'Whither may ye two go from my will?' Peter said, 'Whither our Lord inviteth and calleth us (two).' Then before all the people Simon, crowned with laurel, ascended the tower and, with outspread arms, began to fly in the air. As soon as Nero saw that he said, 'This man Simon is true, and speaks the truth, but however ye two, Peter and Paul, are deceivers.' Then said Peter unto him, 'Without delay thou shalt know that we two are the true servants of Christ, and that this man is not Christ, but a sorcerer.' Nero said, 'Will ye two still continue in your obstinacy? and yet ye now see him going through the heavens.' Then Peter looked to Paul and said, 'Raise up thy head and see this that Simon does.'

Petre & cwæp to him, 'Hwæt cwist þu, Petrus?' Þa cwæp he, 'Ealle þa word sint soþe þe Paulus sægþ. Manige gear syndon agán nu seopþan ure bisceopas geond eal Romana rice án to me gewreoto sende, & me *be his clænnesse cypde & be his lare. Wæs he ær ehtere Cristes æ; þa gecegd hine stefn of heofenum & hine soþfæstnesse lærde.' *Peter bears witness to the truth of Paul's assertion.* * p. 227.

Æfter þyssum wæron manegu geflitu, oppæt Petrus cwæp, 'Án God Ælmihtig, God Fæder on Hælendum Criste mid þon Halgan Gaste, Scyppend ealra gesceafta, þone ic bodige þe geworhte heofen & eorðan & sæ, & ealle þa þing þe on þæm þrim syndon, se is soþ Cyning & his rices nis nænig ende.' Ond þa æfter þon het Neron gewyrcean mycelne tor of treowum & of mycclum beamum, & bead þæt eall þæt folc come to þisse sceawunga & eal seo dugop Romana folces. *Nero causes a high tower to be made.*

Þa oþre dæge heht Neron Petrus & Paulus to þissum wáferfeonum gefecean, & him tocwæp, 'Nu mæg soð hit sylf gecyþan.' Petrus & Paulus cwædon, 'God hine onwryhþ gyt, þeah þe wit hine ne geopenian.' 'Mín gemet is,*' cwæp Paulus, 'þæt ic bege mine cneowa. Þu miht æt * p. 228.

Gode abbiddan þæt þu wilt wið þæs drýg onginne, forþon þu ær gecoren wære fram gode.' & þa dyde he swa Paulus, & begde his cneowa & hine gebæd. Petrus beheold Simon & cwæp, 'Ongin þæt þu onginnest, forþon nu nealæceþ ægþer ge þín onwrigennes ge uncer gecyþnes, forþon þe ic geseo minne Crist eigendne me & Paulus.' *Paul bids Peter to pray to God for help against Simon.*

Neron cwæp, 'Hwyder magon gyt gangan from minum willan.' Petrus cwæp, 'Þyder þe unc mon lapaþ & cegþ uncer Drihten.' Þa beforan eallum þæm folce astag Simon on þone torr, & aþenedum earmum, mid lawere gebeagod, ongan fleogan on þa lyfte. Sona swa Neron þæt geseah, þa cwæp he, 'Þes man is soþfæst & soþsegende Simón, ac þonne hwæpere git Petrus & Paulus sindon bigswicon.' Þa cwæp him Petrus to, 'Buton yldinge þu wast þæt wit syndon soþe Cristes þeowas, & þæt þes man nis Crist *ac is drý.' Neron * p. 229.

cwæp, 'Gýt git þurhwuniað on incre anwilnesse, & nú git geseo hine gcond heofenas féran.' Þa locode Petrus to Paule & cwæp, 'Rære up þín heafod & geseoh þis þæt Simon dep.' Þa ahóf Paulus up his heafod. Þa wæron his eagan gefyllede mid *Nero is angry with Peter and Paul for not believing in Simon.*

Then Paul raised up his head, and his eyes became filled with tears, and he saw Simon flying. Then said he to Peter, 'Why ceasest thou, Peter? Accomplish what thou didst begin; surely our Lord Jesus Christ will manifest to us his power.' When Nero heard that, he smiled, and said, 'Now these men see that they are overcome. They are mistaken now.' Peter said, 'Now it will be very soon shown to thee that we two are not in error.' He then looked up towards Simon and said, 'In the name of God Almighty, the Creator of all, and of Jesus Christ, who arose from the dead on the third day, I conjure you, ye devil's angels, who bear him in the air in order to deceive unbelieving men's hearts, that from this time forth ye no longer bear him, but leave him.' And immediately they left him, and he fell upon the scaffolding by the paved street which is called *Sacra via*, and burst asunder in four parts. Then afterwards men took the scaffolding away, and laid down four stupendous stones in the same place, for a memorial and a witness of the apostles' victory, unto this present day. Then Nero commanded Peter and Paul to be kept in fetters, for he thought that Simon would arise on the third day. Peter said, 'This Simon will never arise, because he is truly dead, and condemned to eternal torments.' Then Nero bade them to keep Simon's body three days. He expected that he would rise again on the third day. He inquired of Peter, 'Who gave thee permission to commit such a crime!' Peter replied, 'If thou wilt understand and consider how much he lied, [you will see] that he perished lest he should blaspheme me towards God.' Nero answered, 'Ye two have acted hostilely towards me, and I will requite you with an evil recompense.' Peter said, 'Thou sayest now wholly what thou wilt, but what is not promised shall be finished.' Then said Nero to Agrippa his provost, 'These are malicious men; there is much need that they should be destroyed, and that they should be slain with iron poles and swords in a certain place, and be caused to perish with tortures.' Agrippa said, 'Thou biddest them to be punished in a shameful manner, but it appears to me a more unguilty (excusable) mode to cut off his (Paul's) head without any other torments. And Peter, since he is guilty of murder, and also malicious, order him to be bound to the cross.' Then said Nero, 'You decide in the best manner.' Then Peter and Paul were led from Nero's presence, and Paul was

tearum, & he geseah Simon fleogendne. Ða cwæþ he to Petre, Peter and Paul behold Simon flying in the air.
 ‘To hwan ablinnest þu, Petrus? Freme nu forþon þæt þu ongunne. Soþlice unc gecyþeþ ure Drihten Hælend Crist his mægen.’ Ða Neron þæt gehyrde, þa smercode he & cwæþ, ‘Nu þas men geseoþ þæt hie synt ofercumene; dwelgaþ nu þa.’ Petrus cwæþ, ‘Nu swiþe rape þe bið cuþ þæt wit ne dwelgaþ.’ Locode þa up wið Simonas & cwæþ, ‘Ic eow halsige scucna englas, They pray to God, and the sorcerer's devils let him drop and he bursts to pieces.
 ge þe hine on þære lyfte beraþ to beswicenne ungeleaffulra manna heortan, þurh God Ælmihtigne ealra Scyppend & þurh Hælendne Crist, se þe on ðone þriðdan dæg fram deaþe aras, ic bebeode þæt ge hine *of þisse tide leng ne beran, ac hine * p. 230.
 anforlætan.’ & hie þa sona hine forlêtan, & he gefeol on þone stocce be þære stænenan stræte þe is hâten Sacra uia, & tobærst on feower dælas. Ða genaman men eft þone stoc on weg, & feower syllice stanas on þære ilcan stowe alegdon, to gemynde Four stones are placed there to commemorate the event.
 & to cýpnesse þæs apostolican siges oþ þysne *andweardan* dæg. Ða heht Petrus & Paulus on bendum healdon, wende þæt he Simon arisan sceolde þy þriðdan dæge. Petrus cwæþ, ‘Þes Simon ne ariseþ næfre, forþon þe he is soðlice dead & on ecum witum genyþerod.’ Ða heht Nerón healdan Simonas lic þry dagas, wende þæt he sceolde eft arisan þy þriðdan dæge. Ahsode þa Petrus, ‘Hwa lyfde þe þæt þu swylce scylde gefremedeste?’ Petrus cwæþ, ‘Gif þu wilt ongeotan & geþencean hu mycel hine beleah þæt he losode, þe læs he me yfel sacode *wið God.’ * p. 231.
 Neron cwæþ, ‘Erre mode git me gedydon & ic hit mid yfelre Nero threatens the apostles.
 bysene inc forgyld.’ Petrus cwæþ, ‘Þu cwist nu ealles þæt ðu wilt, ac þæt ungehaten is sceal beon geendod.’ Ða cwæþ Neron to his burhgerefan Agrippan, ‘Ðas men syndo[n] æfestige; hit is mycel nedðearf þæt h[ie] man forspille, & mid irenum þislum & órdum hie man slea in ánr[e] stowe for niman mid witum.’ Agr[ip]pa cwæþ, ‘Ungerisnre bysene ðu hatest Agrippa advises Nero to crucify Peter and to behead Paul.
 hie witnian, ah me þynceþ unscyldiglicre þæt him man heafod of aceorfe buton oðrum wítum. & Petrus ðonne, forðon þe he is mansleges scyldig & eac æfestig, hát hine on rode gebindan.’ Ða cwæþ Neron, ‘On ða betstan wisan þu dem[est].’ Ða wæron gelædde Petrus & Paulu[s] fram Neronas gesyhþe, & Paulus

beheaded in the Ostensian Way. When Peter came to the cross he said, 'Turn my head downwards, for my Lord and Saviour Christ came down from heaven to earth, [and] he was upraised on the true cross. Then because he inviteth me from earth to heaven, therefore shall my rood be inverted; my head shall be turned to the earth, and my feet stretched towards heaven. I am not worthy that I should be so fastened [as Christ was] on the Cross.' Then turned they at once the cross, and fastened his feet up and his head downwards. Then came there together an innumerable multitude, and cursed the Emperor Nero and reviled him; and they were so hot-heartedly wrath that they wished to burn the Emperor alive. Then Peter rebuked them and said, 'Now, a few days ago the Romans intreated and advised me to depart hence away, then came Christ unto me in the way, when I prayed to him, and inquired, "Whither wilt thou go?" "My Lord, I will go (return) to Rome." Then he said that I should subsequently at another time there be hanged on the cross. Then turned I hither afterwards to Rome. Then said Christ to me, "Thou hast no need to be afraid, for I am with thee until I lead thee into my father's house." Then, dearest men, hinder not my departure, now my feet go the heavenly way; be not sad but rejoice with me, for now to-day ye see accomplished the results (fruits) of my toils.' And when this was spoken, then he said, 'I give thanks to thee, Christ, thou good Shepherd, because these sheep that thou hast committed to me, compassionate me. I pray thee that they may be participators of thy graces with me. I commit to thee the flock thou didst give me that they may not perceive that they who have thee are without me. Through thee I [was able] to control and to direct this flock, [but] now am unable to do so.' As soon as he had spoken these words he sent onwards his spirit. And forthwith there appeared two men whom no man had ever before seen, or afterwards might see, who said that they came from Jerusalem, and had followed on his (Peter's) account. And they secretly took his body and deposited it in the tomb by Naumachia, and put it in the place called the Vatican. And then said they to all the people, 'Rejoice and be glad, because ye have supplied [to you] great protectors.' And know ye also, ye who are God's friends, that Nero,

w[æs] beheafðod on Ostensi þæm wege. Petru[s] *cwæþ, þa he *p. 233.
 com to þære rode, he cwæþ, 'Wendaþ mīn heafod ofdune, forðon Paul was
 þe mīn Drihten Hælend Crist of heofenum adūne to eorþan beheaded in
 astag, he wæs on rihte rōde upahafen; þonne forþon þe he me of the Ostensian
 eorþan to heofenum laþaþ, þy sceal mīn rōd onwended beon; min way.
 heafod sceal beon on eorþan gecyrred, & mine fēt to heofenum
 gereachte. Ne eom ic þæs wyrþe þæt ic swa on rode gefæstnod
 beo.' Þa wendon hie sona þa rode, & fæstnedan þa fēt up & Peter was
 þæt heafod ofdune. Þa coman þær tosamne unarimedlico crucified with
 mengeo & wyrگردon Neron þone casere, & him yfel cwædon; the head
 & hie wæron to þon hāt-heortlice yrre þæt hie woldan downward.
 þone casere cwicenne¹ forbærnan. Þa styrde Petrus him & ¹ Altered
 cwæþ, 'Nu for feawum dagum me bādon & lærdon Romane from cwicne.
 þæt ic gewat heonon onweg, þa com me Crist ongean þa
 gebæd ic me to him; & he ahsode, "Hwyder wilt þu
 gangan?" "Min Drihten, ic wille gangan *to Rome." Cwæþ * p. 233.
 he þæt ic þær sy eft oþre siþe on rōde ahangen. Ða cyrde ic eft
 hider to Rome. Þa cwæþ he Crist to me, "Ne þearft þu þe
 ondrædon, forþon þe ic eom mid þe, oþþæt ic þe ingelæde on Peter's
 mines Fæder hūs." Þonne, men þa leofestan, ne gæle ge minne address to
 sið, nu mine fet gongað on heofenlicne weg; ne beoð ge nu those who
 unrote, ac gefeoþ mid me, forþon þe ge geseoþ nu todæge minra pitied him.
 gewinna wæstm gefullian.' & þa þis gesprece wæs, þa cwæþ he,
 'Þanc ic do, Crist þu goda hyrde, forþon þas sceap me efen-
 browiaþ þa þu me befæsttest; bidde ic þe þæt hie sýn dælnim-
 ende þinra geofena mid me. Ic befæste þe nu þæt eowde þæt
 þu me sealdest þæt hie ne oncneowon þæt hie buton me beón, þa
 þe habban. Þurh þe ic þys eowde styran & rilitan, nu ne mæg.'
 Sona swa he þas word gecwæþ, he his *gast onsende; & sona *p. 234.
 æteawdan twegen weras þa þe næfre ær næuig man ne geseah, ne Angels took
 æfter þon geseon ne mihte. Þa cwædon þæt hie of Hierusalem away Peter's
 coman & for him folgedan; & genaman deogollice his lic & body and
 gedydon on þrūh bi Nawmachian, & in þa stowe asetton þe buried it.
 Uaticanus hatte; & þa cwædon hie to callum folce, 'Geseoþ ge
 & wynsumiaþ, forþon þe micle mun[d]boran gegearwod habbað.'
 & wite ge eac þe Godes frynd synd þæt Nerónem þysne

this worst of kings, after the murder of the apostles, became hated by his army, and at enmity with the Roman people, so that they openly decreed that he, in the place of torture, should be scourged until he died, as was his desert. . . . As soon as that decision reached him, great fear fell upon him so that he nowhere afterwards appeared to men. There were some men who said that wolves tore and devoured him in the woods, where he, having gone astray, lay stiff with cold and hunger. Then Greeks took the bodies of the holy apostles, and would take them into the East. Then there happened a great earthquake ; and all the Roman people deposited the bodies in the place of the Catacombs by the Appian Way, three miles from the city of Rome ; and there their bodies were kept for a year and seven months, until they had built the places in which their bodies now rest. And their bodies were then with befitting hymns deposited therein—first, Peter's body in the place called the Vatican, and St. Paul's in the Ostensian Way, two miles from Rome ; where the mercies of God are prepared for those who visit those bodies by their prayers, [and] for those men who determinedly (*or* steadfastly) cease from their sins and iniquities, and make full confession to God and to their confessors, and by their [the shivers'] decision amend, and never afterwards turn to iniquity. Then receive they forgiveness of all their sins from our Lord, who liveth in the eternal glory, with the Father and Son and Holy Ghost, eternally, world without end. Amen.

wyrrestan cining æfter þara apostola cwale, þæt he becom on hatunga his herges & on feounga Romana folces, swa þæt hie openlice þæt gesetton þæt he on wītnunge stowe swa lange swungen wære oþþæt he swylte, swa his geearnung wæs. Sona swa him *þ[æt] geþeaht tocom, þa feol him ege o[n] þæt he * p. 235. nahwær seopþan mannum ne æteowde. Sume men wæron þe sægdon þæt hine wulfas abiton & fræton, þær he mid cyle & mid hungre on wudum dwolgende astifod læge. Þonne genaman þara haligra apostola lichoman Greca[s] & woldan lædon on Eastrice. Þa gewearp mycelu eorþstyr[ung], & eal folc Romwara befeng þa lichoman on þære stowe Catacumbe þy wege þe hate Appia, þrim milum fram Rome byrig. & þær wæron gehealdene heora līc an gear & seofan monaþ, oþþæt hie getimbredon þa stowe þe heora lichoman nu onres[tað]. & þa wæron heora lichoman ge

Nero
perished,
some say, in
the woods.

[The top line is clipped.]

*Iðrlīcum¹ lofsange, & hie hi on asette ærest Sancte Petres * p. 236. lichoman on þære stowe þe nemned is Uaticanus, & Sancte¹ read wuldorlicum. Paulus be þæm wege Ostensi, on þære æfteran mile fram Rome. St. Peter's body lies in the Vatican; and St. Paul's along the Ostiensian road, two miles from Rome. Þær beoþ gegearwode Godes mildheortnessa þæm þe þa lichoman seceað þurh heora gebedo, þæm mannum þe heora synna & unrihtes fæstlice geswicað, & hie Gode & heora scriftum fullice geandettiap, & be heora dome betap, & siþþan næfre to unrihtum ne gewendað; þonne onfoþ hie forgifnesse ealra heora gylta æt urum Drihtne on þæm écan wuldre se leofað mid Fæder & mid Suna & mid þæm Halgan Gaste in ealra worlða world abuton ende on ecnesse. Amen.

XVI.

A FRAGMENT.

For it often happens that his property cometh into the power of those whom he previously worst treated in this life, sometimes into the wife's power, sometimes into the husband's. And then one will not do anything profitable for his soul, of his gold, silver, or earthly riches, if he previously will not distribute the best portion to God for himself whilst he is alive here. When this man's soul goeth out of his body, who preferred to have his possessions rather than the love of God, then neither the adornment of those gems, nor any of those gold ornaments with which previously his body was superfluously adorned, will help the soul of him who loved earthly acquisitions more than he did his spirit or our Lord who created him. Then shall all earthly joys, the great speeches, excessive drunkenness, the vices and the impious boasts, which he once loved, all turn to mourning with him, because that he would not previously perceive his future death and the great awe and the horrible Doomsday. 'My brother,' said St. Paul, 'consider now this saying, "Behold whatever of thy possessions here in the world seem sweetest and dearest, of them shalt thou give God his portion, who previously gave it to thee." If thou wilt not do that, after thy death it shall be very bitterly requited thee.' For he is a very foolish and unwise man in his lifetime who loveth this earthly wealth, and loveth not God who gave it him. All man's friendship is very transitory and very illusory; for our parents die and very often go from us, but he who getteth God's friendship never need think that it shall become changed towards him, but [it] shall for evermore eternally endure.

XVI.

A FRAGMENT.

* Forþon oft hit gesælep þæt his æhta weorþaþ on þæs onwealde * p. 237.
 þe he ær on his life wyrrest uþe, hwilum þurh wīfes
 geweald, hwilum þurh weres; & mon þonne nohtes wyrþe his
 saule ne deþ ne his goldes, ne his seolfres, ne his eorþwelena,
 gif he ær nele þone selestan dæl for hine sylfne Gode gedælan,
 þa hwile þe he her on life biþ. Þonne þæs monnes saul út
 of his lichoman gangeþ, þe him wæron ær his æhta leofran
 to hæbbenne þonne Godes lufu, þonne ne gefultmiap þære saule
 þara gimma frætwednes, ne þara goldwlenca nán þe his lichoma
 ær mid oforflownessum gefrætwod wæs, & þa eorþlican gestréon
 swiþor lufode þonne he his gast dyde, opþe urne Drihten þe
 hine gesceóp; þonne weorþaþ him ealle þa eorþlican geféan,
 & þa mycclan spræca & ofordruncennessa, þa hleahtas & þa
 árleasan gylpas *þe he ær lufode, weorþaþ him þonne ealle * p. 238.
 on heaf gehwyrfede, forþon þe he ær nolde ongytan þone to-
 werdon deaþ, & þone mycclan ege, & þone biþigendan domes
 dæg. ‘Broþor mine,’ cwæp *Sanctus* Paulus, ‘ongytaþ nu þysne
 cwide, loca hwæt þe sy her on worlde swetast & leófast gesewen
 þinra æhta, þara þu scealt Gode his dæl ágeofan þe hit þe ær
 sealde. Gif þu þæt ne wilt dón, æfter þinum deaþe hit weorþeþ
 þe swiþe bitere forgolden; forþon þæt biþ swiþe dysig man
 & únsnottor on his life, se þe lufaþ þas eorþlican welan & ne
 lufaþ God þe hit him eal sealde. Manna freondscipe biþ swiþe
 hwilwendlic, & swiþe scendende; forþon ure ylðran swultan &
 swiþe oft us from wendan, ah se þe Godes freondscipe begyteþ,
 ne þearf se næfre wenan þæt he him onwended weorþe, ac á
 ece standeþ.

After a man's
death his
wealth often
goes to those
who won't
use any of it
for the benefit
of his soul.

The earthly
joys of the
godless turn
to mourning.

God's friend-
ship will last
for ever.

XVII.

DEDICATION OF ST. MICHAEL'S CHURCH.

Dearest men, the honour and the blessedness of the festival of the high and holy archangel, admonisheth and remindeth us that we should say somewhat concerning the blessed memory of him who is to be honoured and glorified throughout the world in his church, consecrated both by his own work and by his own name. And thus it first appeared and was made known to men. She [the church] then shineth not in the beauty of gold and silver, but in especial privileges, through divine power, standeth glorified. She is also in outward appearance of a bad hue, but within she is honoured with everlasting virtue. It may easily be that the holy archangel should come from heaven and should be mindful of men's infirmity, so that he condescended himself to found and to make her (church) with his own hands, so that mortal men might there yearn for the citizenship on high and for the everlasting fellowship. The holy Church of St. Michael is situate upon the high summit of a mountain, and appeared in the form of a cave (*or* cell). The church (stands) upon the borders of the land of Campania. Then in the neighbourhood towards the sea named Adriatic, there is a very famous city (situate on the hill Garganus), called Sepontus. Then measured from the city's walls up to the high summit of the high archangel's church, of which I previously spoke, there are twelve miles; and she (the church) stands flourishing in bliss and in joy. The same holy book, that was found and discovered in the church, first showed and made known this church. It is recorded therein that there was in the city a certain noble man called Garganus, prosperous in wealth before the world, who bestowed upon the hill the same name by which he was called. The man possessed great wealth;

XVII.

* TO SANCTAE MICHAHELES MÆSSAN.

* p. 239.

M^{EN} ƿa leofestan, manap us & myngap seo ar & seo eadignes
 þæs hean & þæs ha[l]gan heahengles tid, þæt we hwæt
 hwugu be þære his eadgan gemynde se þe is on ealra ymb-
 hwyrfte to weorþienne & to wuldrienne his circean, gehweþer
 ge his agen geweorc ge on his naman gehalgod; & þus ærest
 mannum æteawde & gecyþde. Heo þonne nalles on goldes
 wlite & on seolfres ne scineþ, ac on sundorweorþunge þurh
 godcundra mægen heo gewuldrad stondeþ. Heo is eac on
 onsyne utan yfeles heowes, ac heo is innan mid éce mægene
 geweorþod. Swa hit eape beon mæg þæt se halga heahengel
 of heofenum cumen wære, & wære gemyndig manna tydder-
 nesse, þæt he hine geaƿmedde þæt he hie mid his sylfes
 handum gesette & geworhte, to þæm þæt he wolde þæt þær
 mihten deaplice men gyrnan þara uplicra burhwara & þæs
 ecean geferscipes. Þonne is seo halige cirice Michaelæs geseted
 on þæm hean cnolle sumes munes, on scræfes onlicnesse wæs
 æteowed; þonne is seo cirice on Campania þæs landes *gemæro.

The Church
 of St. Michael
 is not much
 to look at
 outside.

It is like a
 cave.
 * p. 240.

Ðonne is þær on neaweste sum swiþe mære burh betwih þære
 sæ seo is nemned Adriaticus on þæm munte Garganus geseted,
 se is haten Sepontus. Þonne syndon from þære burge weallum
 twelf mila ametene up to þæm hean cnolle, þe ic ær big sægde,
 þæs hean engles circean; & heo mid gefean & mid blisse grow-
 ende standeþ. Ðas circean heo þonne þus æteowde & gecyþde
 æt fruman seo ilce bōc seo on þære circean funden wæs &
 gemeted. Segeþ þæron þæt sum rice man & for worlde æhtspe-
 dig wære on þære burh þæs nama wæs Garganus. Se welega man
 þæm munte gesette þone ilcan naman swa swa he hatte. Se
 man ahte mycelne welan; mid þy þe þas welegan mannes ungeen-

It is situated
 on the borders
 of Campania,
 on the moun-
 tain called
 Garganus,
 about twelve
 miles from
 the town
 called Sepon-
 tus.

when that these endless hosts and innumerable multitude of neat and manifold cattle of the wealthy man increased and flourished to such an extent that he had with his flocks spread and extended as far as the mountain-plain; then it happened that a bull despised the company of the other cattle and abode solitary in the desert, and at last returned [not] to the herd and to the cattle and to their lair. The bull despised the drove of the herdsman and abode in the wilderness, at the door of a certain cavern. When the master was informed that the bull in such arrogance had gone as far as the desert, he was enraged because the bull, as it seemed to him, had insanely gone over the spacious mountain. Then he gathered together a great host of his men, and turned his course through the woods and sought for the proud bull; then at last he found it on the summit of the hill, and saw that it stood at the door of a cave. Then was he greatly moved with anger, because it had gone about so madly and had behaved so arrogantly. Then he took his bow and bent it and then with poisoned arrow began to shoot towards where he saw the bull stand. Then as soon as he let fly the arrow there came a very great gust of wind in his face so that the arrow was immediately turned back and shot that same wealthy man by whom the arrow was previously sent, so that he died forthwith. When the citizens saw that, they became greatly terrified because of the marvel, for such a wonderful thing they had never seen before. And they durst not then approach the place where they saw the bull stand. There was at that same time, in that city of theirs called Sepontus, a holy bishop. Then they visited him and told him of the marvel and asked his instructions as to what they were to do about it. Then he instructed them, and counselled them that they should fast for three days, and desire of St. Michael that God would make known what was concealed and kept secret from men. When they had done [as was bidden them] in fasting, psalm-singing and in alms, then at night there appeared to that same bishop the high and the holy archangel Michael, and he meekly and kindly spoke to him, thus saying, 'Worldly and wisely ye acted when ye sought of God in heaven that

dod wórd¹ & unarimed mengeo on hryþrum & on manigfealdum ^{1 read weorod.}
 ceapum geweax & gewridode, toþon þæt he wæs geond þæs
 munes feld mid þy feo oferbræded & beþeagt; Ða gelamp ^{An unruly bull belonging to Garganus wandered from the drove.}
 þæt sum fearhryþer þæs oþræs ceapes geferscipe oferhogode,
 & him gewunode þæt he wæs geond þæt westen sundor-genga,
 & þa æt nehstan eft hwyrfende wæs toþæm yrfe & to þæm
 ceape & to heora gesetum.* He þa se fear þæs hyrdes drife * p. 241.
 forhogode & him on þæt westen gewunode to sumes scræfes
 dura. Ða þæt se hlaforð geahsode þæt þæt hryþer swa on
 wlencu geond þæt westen ferde, þa forbealh he hine forþon þe
 þæt hryþer him þuhte onweden-heorte þe þær swa ferde geond
 þone widgillan munt. Ða gesamnode he mycel weorod his
 manna & hwearf æfter wegum ge buton geond þone wudu, &
 sohton þæt forwlencte hryþær. Ða gemette he hit æt nehstan ^{It was found upon a knoll of a mountain.}
 on þæs munes cnolle, & geseah þæt hit stód an¹ sumes ^{1 ? æt.}
 scræfes dura. Ða wæs he mid yrre swiðlice onstyred, forðon
 þe hit swa wedende eode, & swa ofermodlice ferde. Ða genam
 he his bogan & hine gebende, & ̅̅̅a mid geættredum stræle
 ongan sceotan wip þæs þe he geseah þæt hryþer stondan. Ða ^{Garganus tried to shoot it, but a strong wind blew the arrow back and killed the shooter.}
 sona mid þan þe se stræl on flyge wæs, þa com swiðe mycel
 windes blæd foran ongean, þæt seo stræl instepe wearð eft
 gecyrrad, & ̅̅̅a þone ilcan welegan mon, þe heo ær from sendeð
 wæs, he sceat, þæt he sona deað wæs. Ða þæt gesawon ̅̅̅a
 burgware, ̅̅̅a wurdon hie swiðe forhte for ̅̅̅æm fære þe heo
 næfre swylc wundor ne gesawon. Ond þa ne* dorstan hie* p. 242.
 þære stowe genealæcan þe hie þæt hryþer gesawon æt ston-
 dan. Ða wæs on þa ilcan tid on þære heora byrig se wæs
 haten Sepontus halig biscep. Ða gesohtan hie hine & him
 þæt wundor sægdon, & hie hine lare beahsodan, hwæt him ^{The people ask counsel of the bishop.}
 þæs to donne wære; þa lærde he hie & him to ræde fund
 þæt hie þry dagas fæston, & to Sancte Michaelle þæt hie
 wilnodan þæt God gecyþde þæt mannum bemiðen wæs &
 bedigled. Ða hie þæt gedón hæfdon ge on fæstenne, ge on
 sealmsange, ge on ælmessan, ̅̅̅a wæs þæm ilcan biscepe ætiew- ^{St. Michael appears to him.}
 ed on niht se hēa & se halga heahengel Michahel, & him þa
 eaðmodlice & luflice tospræc & þus cwæð, 'Weoroldlice &

which was hidden from men on earth. Know thou also that the man who was shot with his own arrow, was so by my will. And my name is Michael. I am the archangel of heaven's King, and I ever stand in his presence. I tell thee now that I especially love this place here on earth, and I have chosen it above all others, and will also show by all those tokens that befall there that I am especially the creator and guardian of that place.' When that was told and made known to the citizens, they, very glad and rejoicing, with their bishop visited the place; and after their manner they prayed earnestly to the living God and to the holy archangel Michael. And to God they humbly offered gifts. And they saw there two doors in the church, of which the south door was somewhat greater in form. And as yet they were not able to pass over the cave, as the path where they should go was precipitous, before they had enlarged and completed the ascent. But each day they were occupied earnestly in their prayers. At the same time the Neapolitans their neighbours as yet were erring in heathen customs and served devils. Then they began to challenge the citizens of Benevento and Sepontus, as these two provinces were named, to single combat, and despised scornfully their land and made them no amends for it, but arrogant hostility and threatening. Then their holy bishop instructed and advised them that they should perform a three days' fast and manifold alms and holy psalms; and that they should entreat protection and help from the archangel Michael, as the most faithful guardian, that they might frustrate and overcome the machination of their enemies. Then, at that same time, the heathens shamefully and wickedly invited their false gods with various idols to aid them. Then at the same time the blessed angel Michael appeared in a vision to their bishop, and promised them future victory, and said to them that their prayers were heard of God; and he instructed them that they in the morning, at the third hour, should prepare to set forward against their enemies. And he also promised them that he himself would be a spectator of their proceedings and would be there

wislice gedyde þætte mannum bedigled wæs on eorðan þæt ge
 þæt on heofenas to Gode sohtan. Wite þu eac þæt se mon
 se þær mid his agenum stræle ofsceoten wæs, þa þæt wæs
 mid minum willan gedon; & mīn nama is Michael; ic eom
 heahengel Heofoncyniges & ic on his gesihpe simle stōnde.
 Secgge ic þe nu eac þæt ic onsundrum þa stowe her on eorð-
 an lufige, & ofer ealle opre ic hie geceās & eac ge cyþe on
 eallum **ṡ*æm tātnum þe þær gelimpeð, þæt ic eom *ṡ*ære stowe * p. 243.

He praises
 them for seek-
 ing heavenly
 counsel,

on sundran scyppend & hyrde.' Ða þæt wæs þus gesprečen
 & gecyðed, hie þa þa burgware swiþe bliþe & gefeonde mid
 þon heora halgan bisceope þa stowe sohtan, & þa æfter heora
 gewunon þær þone lifgendan God & þone halgan heahengel

He says that
 he has chosen
 that place
 above all
 others as its
 guardian.

Michael meagollice gebædon; & Gode þær eaðmodlice lác
 onsægdon. & hie þa *ṡ*ær twa dura sceawodan on þære ciric-
 ean; *ṡ*ær wæs seo suðduru hwæt hwega hade mare. & þa
 gyt hi ne mihton ofer þæt scræf swa swæð-hlype þær hi gon-
 gan, ærðon hie gerymdon þone upgang & geworhtan. Ac hie
 daga gehwylce geornlice þær úte heora gebedum æt fulgon.
 On þa ilcan tid Neapolite *ṡ*a heora nehgeburas þa þe þa giet
 on hæðnum þeawum dwelgende wæron, & deoflum hyrdon.

Hie þa þa burgware Beneuentius & Sepontanus hatton, þa
 twa leode, hie þa ongunnon anwigges biddan & heora land to
 bismere oferhergodan, & him *ṡ*æs nænige bôte dydon, buton
 ofermodlice wig & preatunge. Hie þa lærde se heora halga
 bisceop, & him to ræde fand þæt hie dydon þreora daga fæst-
 en & manigfealde **æ*lmessan & halige lofsangas, & to *ṡ*æm * p. 244.

The Neapoli-
 tans declare
 war against
 the inhabit-
 ants of Se-
 pontus and
 Benevento.

heahengle Michael, swa to *ṡ*æm getreowestan mundboran,
 þæt hie him frofre & fultomes wilnodan, þæt hie moston *ṡ*ara
 feonda searo beswican & ofercuman. Ða on þa ilcan tid þa
 hæðnan bysmerlice & synlice heora þa leasan godas mid mis-
 licum deofolgeldum hie him lapodan on fultum. Ða on *ṡ*a
 ilcan tid wæs se eadiga engel Michael ætiewed þæm hera
 bisceope on gesihpe, & him sige toweardne geheht, & him
 sægde þæt heora bena wæron æt Gode gehyrede, & hie lærde
*ṡ*æt hie æt þære þridðan tide on morgenne hie forð trymedan
 ongean heora feondum. & him eac geheht, þæt he wolde him

The bishop
 advised them
 to seek help
 from the
 archangel.

St. Michael
 answered
 their prayers
 favourably.

with them for their succour. They then, very glad and joyful in the morning, proceeded against the heathen. And they knew by the angel's promises both of their victory, and of the flight and destruction of the heathens. Then immediately at the beginning of the fight the mountain on which they should fight was overtaken with horror and dread; and a fierce storm arose from the mountain, and the summit of the mountain was all overhung with a dark mist. Then flew the lightning like fiery arrows against the heathens so thickly that they in no wise were able to look towards it because of the lightning's blaze. Then was fulfilled what the prophet had foretold. And he praised the Lord and thus said, '*Qui facit angelos suos spiritus et ministros suos ignem urentem.*' 'Sometimes the same God sendeth his angels' spirits as messengers, at other times he sendeth [them] by a flame of fire.' Then the heathen people fled, and in part the lightning killed them, and in part the Christians harassed them with their weapons, and overwhelmed them, until they had severely vanquished the Neapolitans, and the heathen folk who left their city half dead, and had destroyed those whom the dangers and distresses had spared. Then was it manifested to us Christian people that the angel of God had come for succour and for protection; and forthwith all meekly did obeisance to the King of kings, to Christ himself. Then all the heathen folk yielded to them, and lived according to the lore of Christians and received baptism; and they truly perceived that God's angel had come there for a help and protection to the Christian people. And while the Christian folk were well considering this, then saw they and reckoned that there were also six hundred men killed by the lightning and the fiery arrows alone, besides those whom they had killed and slain with their weapons. They then, thus triumphant and crowned with great bliss, went home and forthwith to Almighty God and to the archangel Michael, at the holy church, they meekly and joyfully gave thanks for the victory which they had obtained. Then found they also before the north-door of the church, in the marble-stone, as it were, a man's footsteps, just as if a man had stood there; and the footsteps were plain and visible in the stone as if they were impressed on wax.

sylfa geséon heora gebæro, & him þær on fultume beon. Hie The arch-angel promises them victory.
 þa swa blipe on morgenne wæron, & gefeónde ferdon ongean
 þæm heðnum. & hie wiston be þæs engles sægenum, ge be
 heora sige, ge eac be þara hæþenra manna fleame [&] ond-fylle.
 & þa sona on ðære frymþe þæs gefeohtes, ða wæs Garganus
 se munt, se þe hie onfeohtan sceoldan, mid mycclum brogan
 & mid ongryslan eall oferlæded; & unhierlic storm of ðæm
 munte astag, & mid þystro-*genipum þæs mutes cnoll eal * p. 245.
 oferswogen wæs. Ða flugon þa legetu swylce fyrene strælas A fierce storm arose.
 ongean þa hæðnan leode, toðæm þicce þæt hie nænige þinga
 ongeán locian ne mihton for ðæs leges bryne. Ða wæs ge-
 fylled þæt se witga foresægde; & Drihten herede & þus cwæð:
'Qui facit angelos suos spiritus et ministros suos ignem urent-
em.' 'Hwilum se ilca God sendeþ his engla gastas to ærend-
 wrecum, hwilum he sendeþ þurh fyres leg.' Ða flugon þa Lightning attacks the heathens.
 hæðnan leode, & gelice se leg hie cwyldme, gelice þa Criste-
 nan him mid heora wæpnum hyndon & onsetton, oppæt hie
 unsófte þo Neapulite¹ & ofercomon ða hæþnan leode, þa þe ^{1 MS. þons apulite.}
 lifdon heora burh healf-cwice, & oferfeollan þa ðe þa freccennesse
 & yrmþo genæson. Ða us þa wæs gecyþed Cristenum leodum, The Chris- tians get the victory.
 se Godes engel þær cwóm on fultum & on frofre. & þa sona
 ealle eaðmodlice to þæm cyninga Cyninge, to Criste sylfum,
 onhnigan. & him ealle on hand eodan þa hæðnan leode, & be
 þara Cristenra lære lifdon & fulwihte onfengon, & hie ongeaton
 geornlice þæt þæm Cristenum leodum *cóm Godes engel on * p. 246.
 fultum & on frofre. & þa mid þy þe þa Cristenan leode þæt
 wel sceawodan, ða gesawon hie & getealdon þæt þær wæs eác
 syx hund manna mid þy lege anum & mid þæm fyrenum
 strælum acweald, buton þæm þe hie mid heora wæpnum a-
 cwealdon & ofslogan. Hie þa swa sigebeorhte & swa gebegde
 mid mycelre blisse to hám foran, & sona þæm Ælmihtigan
 Gode & þæm heahengle Michaele to þære halgan ciricean hie
 eaðmodlice & luflice þancudan þæs siges ðe hie gefered hæfdon.
 Ða gemittan hie eac beforan ðære norðdura þære ciricean on
 þæm marmaustane swylce mannes swaðu, þon gelicost þe þær
 sum mon þa gestode; & þa fōtlastas wæron swutole & gesyne

For this they
 returned
 thanks to
 God and to
 St. Michael.

Then they perceived plainly that the blessed Michael was present there for a help to them, whilst they were at the battle ; and that he himself had ordered the acknowledgment (sign) of the victory and made it known to them in the deep sleep. Upon the stone they at once built a church, and therein sumptuously made and set up an altar ; and with great joy afterwards they honoured the place, and those who had great love and belief worshipped at the church. And a great fear also came upon the people ; and they were in great anguish of mind and in much doubt as to what they durst do concerning it, whether they should consecrate the church, or what might be the will of God and of the holy artificer who made it (the church) with his own hands. They then at first found it advisable to raise a church to the east of the place and to consecrate it to St. Peter the holy disciple of Christ. And therein they put two altars and consecrated one of them to St. Mary, Christ's mother, and the other to St. John the Baptist, Christ's baptismal father (baptizer). Then their venerable bishop proposed a happy and successful plan to them and advised them to send to Rome forthwith to the pope, and that they should inquire and ask of the pope and the episcopal court what seemed advisable to them with regard to this matter, whether they durst consecrate the church in any other wise. The blessed pope then sent back this message and said these words : ' If it be man's duty that he should consecrate the church, then is it most fitting that it should take place on the day in which victory was given them ; (but) if the sacred guardian were pleased with or preferred ought else concerning the holy place, then is it altogether best to find out what his will may be with respect to that day. And when the time approaches, then let both of us two with our citizens make a four day's fast, and earnestly entreat the holy Trinity that It (the Trinity) would produce and bring forward the favour—that It would indicate, for men to follow, that wondrous token which It first displayed to men through the holy archangel.' Then they all meekly performed their four days' fast, as the eminent bishop advised them. Then on the night in which they had completed their fast, St. Michael appeared in a vision to the bishop and said unto him, ' Ye need be under no anxiety to

on þæm stane, swa hie on wexe wæron aȝyde. Ða ongeaton
 hie geornlice þæt se eadiga Michael þær wæs toweard him to
 fultome, ȝa hwile ȝe hie æt þæm gefeohte wæron; & him sylfa
 þæt tanc¹ þæs siges gesette, & gecyðde into þy swiðan slæpe. On
 ȝæm stane hi þa sona ȝær ciricean ofergetimbredon & þær
 weofod *inne wlitelice geworhtan & gegyredon; & þa stowe
 mid mycclum gefean seopþan weorþodan & beeodan, hie þa
 hæfdan miccle lufan & geleafan to þære ciricean. Ond eac healico
 ondrysnu þa leode; & him wæs on mode mycele weorce &
 mycel twoe hwæt hie be þære dorstan dón, hweþer hie þa ciric-
 ean halgedon, oþþe hwæt ȝæs Godes willa wære, & þæs halgan
 wyrhtan þe hie his hand geworhte. Hie þa þæt to ræde ærest
 fundon, þæt hie ciricean arærdon be eastan þære stowe, & þa
 gehalgodan on *Sancte* Petres naman, þæs halgan Cristes ȝegnes.
 & þær gedydon twa weofedu in, & gehalgodan on *Sanctæ*
 Marian noman Cristes modor, & oðer on *Sancte* Iohannes Bap-
 tistan, Cristes fulwiht-fæder. Him þa se heora arwyrða bisceop
 eadiglice & halwendlice geðeaht forðbrohte, & hie lærede þæt
 hie raðost to Rome sendon to ȝæm papan, & ȝone papan &
 þæt papseld þæt hie befrinon & beahsodan hwæt him þæs to
 ræde puhte, hweþer hie þa ciricean halgian dorston on oþre
 wisan. Ðislic ærende se eadiga *papa ȝa ȝær eft onsende &
 þas word cwæð, 'Gif hit sie mannes gemet þæt he ciricean
 halgian sceole, ȝonne is hit ealles gerisnost þæt hit sy on ȝæm
 dæge ȝe se sige onseald wæs; gif hit þonne hwæt elles ȝæm
 halgan hirede¹ be þære stowe licige, & him leofre sie, þonne
 is hit ealles sælest to ȝæm dæge to secenne hwæt þæs willa
 sie. Ond þonne seo tid nealæce uton wit þonne begen dón
 mid uncrum burhwarum feower daga fæsten, & ȝa halgan
 þrýnesse georne biddan þæt heo þæt lác þæt hie þurh ȝone
 halgan heahengel ærest æteowde mannum wundorlic tanc, þæt
 hie þæt mannum to fylgenne on cyðde, forðgelædde & gebringe.'
 Hie ȝa ealle eaðmodlice, swa heora æpela bisceop lærde, feower
 daga fæsten gedydon. Ða ȝære nihte þe hie þæt fæsten gefæst
 hæfdon, þa wæs *Sanctus* Michael þæm bisceope on gesihpe
 æteowed & him cwæð to, 'Nis eow ȝæs weorces þearf þæt

Marvellous
footprints
show how
Michael had
favoured the
Christians.
¹ read *tācn*.

* p. 247.
Over the
stone contain-
ing the foot-
steps they
built a
church.

They were in
doubt as to
its consecra-
tion.

* p. 248.

¹ read *hirde*.

Their bishop
advises them
to keep a four
days' fast.

St. Michael
again appears
to their
bishop.

consecrate the church, for I have made it and I have consecrated it. Now enter ye therein and wait for me, and believe me indeed to be the guardian of the place, and visit it often in prayers. To-morrow you must sing masses therein, and this people according to custom must go to the Sacrament. I, on my part, will appear by a solemn token, and manifest it, that I myself have hallowed and consecrated it (the church). Then soon on the morrow, rejoicing greatly because of the answer, with much unity of prayers and with offerings of holy psalms, they came thither and all went into the church. On the threshold coming out of the porch-door it was evident that the tracks (which I previously said were first found in the marble-stone,) had first commenced in an outward direction. This church with the portico might contain and hold some five hundred men. And then there was seen somewhat towards the middle of the south wall the venerable altar. It was covered and spread over with a crimson woven pall. That house was made corner-wise or oblong, not quite after the custom of men's work, so that the walls should be straight, but it appeared rather like a cavern; and frequently the stones as from a cliff steeply projected. The roof also was of various heights—in one place a man might hardly reach it with his hand, and in another easily touch it with his head. I therefore believe that the Archangel of our Lord much more required and loved purity of heart than the adornment of the stones. The knoll was then known as it now is—the hill is large on the outside; and here and there it is overgrown with rimy wood; other parts are covered with green pasture. And after that the holy psalms and masses were finished, they then with great joy and bliss, and with the angel's blessing, returned to their houses. The bishop then appointed them good singers and mass-priests, and manifold church ministers, who ever afterwards should daily in proper order carry on the worship. There was no man, however, who durst ever come into the church at night time. But at daybreak, after it had dawned, they assembled therein for psalmody. There was also from the same stone of the church-roof at

ge ða ciricean halgian, forðon þe ic hie geworhte & ic hie gehalgode; ge þonne nu þyder ingongað & me ætsondað, & geornlice mundbyrde gelyfað to ðære stowe, & hie genehge mid gebedum seceað*. Ðin is þonne þæt þu þær to morgne * p. 249.
mæssan inne gesinge, & þis folc þær after ðeawe to husle gange; mīn is þonne þæt ic mid arwyrðnesse tacne æteowe & gecyþe hine, þurh hine¹ sylfne hie gehalgode & gebletsode.¹ ¹ read me ?
Hie ða sona on morgenne swiðe gefeonde for ðære andsware mid mycelre ánrædnesse gebeda & mid haligra lofsanga lácum þyder cōman, & ða eodan calle on ða ciricean. Of ðæs portices dura þæs² ðærscwolde wæs gesýne þæt þa swaðo wæron ærest² ² read þæm ?
útwearde ongunnen, ðe ic ær sægde þæt þær ærest on ðæm marmanstáne geméted wæron. Þeos circe mid þys portice mihte hu hwego fif hund manna befón & behabban. Ðonne wæs æteowed þæt árwyrcē weofod wið þone suðwag to middes hu hwega ðæs wages. Wæs hit eac bewrigen & oferbræded mid baswe godwebbe; wæs þæt ilce hus eac hwem dragen, nalas æfter gewunan menniscas weorces þæt þa wagas wæron rihte, ac git swiðor on scræfes onlicnesse þæt wæs æteowed; & gelomlice ða stánas swa of oðrum clife stæðhlyplice út sceoredon. Eac swylce se hróf wæs on mislicre * heanesse; on sumre stowe he wæs þæt man mid his hānda nealice gerácean mihte, in sumre eapelice mid heafde gehrīnan. Ic þonne gelyfe þæt se heahengel ures Drihtnes miccle swiðor sohte & lufode þære heortan clænnesse þonne þara stana frætwednesse. Ðonne wæs se cnoll swa hit nu cuð is, þæt se munt is mycel uteweard; & he is styccemælum mid hsomige³ wuda oferwexen; sum mid grenum felda oferbræded. Ond þa æfter þon þe ðær wæron ða halgan lofsangas & mæssan gefyllede, hie ða mid mycclum gefeān & blisse & mid þæs engles bletsunga eft hwyrfende wæron to heora husum. Se bisceop þa ðær gesette góde san-geras & mæssepreostas & manigfealdlice ciricean þegnas, þa þær seoððan dæghwamlice mid gelimplicre endebyrdnesse weor-ðode: næs hweðre nænig man þe þær æfre nihtes tidum dorste on þære ciricean cuman. Ac on dægred sippan hit frumlyhte, hie þyder inwæron to ðæm lofsangum gesamnode. Þonne wæs

He says that
he himself
will conse-
crate his own
church.

The church
will hold five
hundred men.

It is cave-like,
and the roof
is of various
heights.
* p. 250.

No one is
daring enough
to enter the
church at
night time.

the north-side of the altar a very pleasant and clear stream issuing, used by those who still dwelt in that place. By this piece of water was a glass vessel, hung on a silver chain, which received this pleasant fluid. And it was the custom of this people, when they had gone to the Sacrament, that they by steps should ascend to the glass vessel and there take and taste the heavenly fluid. It was very pleasant in taste and wholesome to the inside. This was also marvellous, that many men with fever-sickness and with various other infirmities through taste of this fluid should at once be made whole. Also in other ways innumerable ailments of men were often and frequently healed; and manifold miracles similar to these there were, and still are seen and manifested, but most frequently on that day which is his (St. Michael's) festival and commemoration. Then from the surrounding provinces come the people, and we must believe and know assuredly that manifold and various diseases are healed there, and the (arch)-angel's power and miracles are there revered, and most often shown on that day (i.e. St. Michael's); according as St. Paul said, '*Qui ad ministerium summis.*' Angels are as ministering spirits, sent hither into the world by God, to those who with might and main merit from God the eternal kingdom; so that they (the angels) should be a help to those who shall constantly contend against the accursed spirits. But let us now intreat the archangel St. Michael, and the nine orders of the holy angels, that they be our aid against hell-fiends. They (the angels) were the holy ones ready to receive men's souls. As St. Paul was looking towards the northern region of the earth, from whence all waters pass down, he saw above the water a hoary stone; and north of the stone had grown woods very rimy. And there were dark mists; and under the stone was the dwelling place of monsters and execrable creatures. And he saw hanging on the cliff opposite to the woods, many black souls with their hands bound; and the devils in likeness of monsters were seizing them

þær eac of þæm ilcan stāne þære ciricean hrofes on þa * norð- * p. 251.
 healfe þæs weofodes swiþe wynsum ond hluttur wæta útflo- A pure an
 ende, þæt þa biggengan þe on ðære stowe stille wunodan. liquid flowed
 Þonne wæs ongear ðyssum wæterscipe glæsen fæt on seolfrenre from a stone
 racenteage ahangen þæt ðæs wynsuman wætan þær onfeng. in the roof.
 Þær wæs gewuna þæm folce þonne hie to husle gegangen
 hæfdon, þæt hie æfter hlæddrum up to ðæm glæsenum fæte
 astigon & þære heofonlican wætan hie þær onfengon & onbyrig-
 don. Seo þonne wæs wynsumu on ðære onbyrignesne, & heo
 wæs on þæm innoðe halwende. Is þis eac to tacne þæt manige It had many
 men on feforadle & on mislicum oprum untrumnessum þurh curative pro-
 þyses wætan onbyrignesne wurdan sona gehælde. Eac swylce perties, and
 oprum gemetum unarimede manna untrumnessa ðær wæron innumerable
 oft & gelome gehælde; & manigfeald onlic wundor ðysum, ðam diseases were
 þe heora miht wæs gelimplic & arwyrðe, ðær wæron & gýt cured by
 beoð æteowed & gecyðed, ealles oftost hweðre on ðæm dæge drinking it.
 þe seo tid bið & his weorðung. Ðonne of ðæm þeodlande þæm
 þe þær ymbsyndon ða folc þær cumende beoð, þonne is to gelyf-
 enne* & geara to witenne þæt þær manigfealde & mislice ún- * p. 252.
 trumra manna beoð gehælde, & ðæs engles mægen & his wundor
 þær þonne weorðod bið, & oftost æteowed on þæm dæge; swa
 cwæð Sanctus Paulus, 'Qui ad ministrum summis.' 'Englas
 beoð to ðegnunge gæstum fram Gode hider on world sended,
 to ðæm ðe þone ecean eðel mid móde & mid mægene to Gode
 geearniað, þæt him sýn on fultume ða þe wið þæm awergdum
 gastum syngallice feohtan sceolan. Ac uton nu biddan þone
 heahengel Sanctus Michahel & ða nígen endebyrdnessa ðara
 haligra engla, þæt hie us sýn on fultume wið helseaðum. Hie
 wæron þa halgan on onfenge manna saulum. Swa Sanctus Paulus
 wæs geseonde on norðanweardne þisne middangeard, þær ealle What St.
 wætero niðergewitað, & he þær geseah ofer ðæm wætere sumne Paul saw on
 hárne stán; & wæron norð of ðæm stāne awexene swiðe hrimige looking
 bearwas, & ðær wæron þystro-genipo, & under þæm stāne wæs northward.
 niccra eardung & wearga. & he geseah þæt on ðæm clife hang-
 odan on ðæm ís gean bearwum manige swearte saula be heora
 handum gebundne; & þa * fynd þara on nicra onlicnesse heora * p. 253.

like greedy wolves; and the water under the cliff beneath was black. And between the cliff and the water there were about twelve miles, and when the twigs brake, then down went the souls who hung on the twigs and the monsters seized them. These were the souls of those who in this world wickedly sinned and would not cease from it before their life's end. But let us now bid St. Michael earnestly to bring our souls into bliss, where they may rejoice without end in eternity. Amen.

XVIII.

FESTIVAL OF ST. MARTIN.

Dearest men, we may in some few words speak to you of the honorable birth and the holy life and death of the blessed man St. Martin, which we now at this present time are celebrating. He was very dear to God on account of his works. He first came into the world in the land of Pannonia, in the town of Sabaria. He was, nevertheless, brought up in the city of Ticino in Italy. In the sight of the world he was of very noble and good birth, but yet his parents, father and mother, were both heathens. His father was first a king's servant (thane), and at last rose to be chief of the king's servants (thanes). Then of necessity was St. Martin in his youth associated with the king's thanes, first in the days of Constantine, and afterwards in those of the emperor Julius. He was not willingly engaged in a worldly occupation; but he soon in his youth much more loved the service of God than the idle vanities of this world. When he was ten years old, and his parents put him to, and taught him, a temporal occupation, then he fled to the church of God, and entreated to be christened, that the first part of his endeavours and of his life might be turned towards belief and baptism. And he was during his whole life wonderfully busy about

gripende wæron, swa swa grædig wulf; & þæt wæter wæs sweart under þæm clife neoðan. & betuh þæm clife on ðæm wætre wæron swylce twelf mīla, & ðonne ða twigo forburston þonne gewitan þa saula niðer þa þe on ðæm twigum hangodan, & him How the souls of the wicked are tormented. þanfengon ða nīcras. Ðis ðonne wæron ða saula þa ðe her on worlde mid únrihte gefyrenode wæron, & ðæs noldan geswīcan ær heora lifes ende. Ac uton nu biddan *Sanctus* Michael geornlice þæt he ure saula gelæde on gefeán, þær hie motan blissian abuton ende on ecnesse. AMEN.

XVIII.

TO SANCTE MARTINES MÆSSAN.

Men ða leofestan, we magan hwylcum hwegā wordum secg- St. Martin was born in Pannonia. ean be ðære árwyrcan gebyrdo & be ðon halgan life & forðfore þæs eadigan weres *Sancte* Martines, ðe we nu on anweardnesse his tīd weorðiað. Wæs ðæt Gode swiðe gecoren man on his dædum. He wæs on Pannania þære mægðe ærest on woruld cumen, in Arrea ðæm tune. Wæs he hweðre in Italia afēded in Ticinan þære byrig. *Wæs he for worlde * p. 254. swiðe æþelra gebyrda & gōdra, wæron his yldran hweðre fæder & modor, buta hæðne. Wæs his fæder ærest cyninges His father was in the king's service. begn, & ða ætnehan geðeah þæt he wæs cininges pegna aldor-man. Þa sceolde *Sanctus* Martinus nede beon on his geogoð-mæde on ðære gefeædenne cininges ðegna, ærest on Constantines dagum, & ða eft on Iulius þæs caseres. Næs na þæt he his willan on ðæm woruldfolgaðe wære; ah he sona on his geogoðe Godes ðeowdōm miccle swiðor lufode þonne þa idlan breas pisse worlde. Þa he wæs tyn wintre, & hine hys yldran St. Martin was christened when he was ten years old. to woruld-folgaðe tyhton ond lærdan, ða fleah he to Godes iricean, & bæd þæt hine mon gecristnode, þæt se æresta dæl his onginnes & lifes wære to geleafan & to fulwihte gecyrred. & he þa sona wæs wuldorlice mid eallum his life ymb Godes

God's service. When he was fifteen years old, his parents compelled him to take to arms and to be associated with the king's thanes. It was four years before his baptism that he bore arms, and nevertheless he abstained from all those important weapons which benefit worldly men in human affairs. He had great love and all respect to every man, and he was very patient, humble, and moderate in all his life. And though as yet he was compelled to lead the life of a layman, nevertheless he had such circumspection in all things that he even lived more the life of a monk than that of a layman. On account of his pious deeds he was loved, honoured, and respected by his companions; and they all severally honoured him with love. And though as yet he was not fully, according to subsequent ordinances, baptized, but was [only] christened, as I before said, nevertheless the sacrament of holy baptism he kept and fulfilled by good deeds. He would aid the struggling, comfort the poor, give meat to the hungry, and clothe the naked, and he gave for God's sake to the poor, all that he acquired in his occupation, except only the daily bread by which he must of necessity live. He was mindful of what the Lord commanded in the Gospel, *de crastino non cogitare*, that the man of God should not take thought of the morrow, lest it happened that he thereby should put off any of the good things that he might do on that present day, and nevertheless must afterwards await the expectation of the morrow. We may now hear related some of the pious deeds which this blessed man St. Martin did early in his military career; though of those good deeds there were more than any one may relate. It happened on a time in midwinter that he went with other servants (thanes) of the king to the city called Ambiensus. The winter was very severe that year, so that many a man on account of the cold lost his life. Then there sat naked at the gate of the town a certain beggar, who demanded for God's sake a garment and alms. Then they all went past him and none of them would turn towards him, nor do him any kindness. Then the man of God, St. Martin, perceived that the Lord had reserved the poor man for him, that he should have pity upon him since none of the other men would

þeowdōm abisgod. Ða he wæs fiftene wintre, þa nyddon hine
 hys yldran to ðæm þæt he sceolde woroldlicum wæpnum onfōn,
 & on cininges ðegna geferrædenne beōn. Ða wæs feower gear
 ær his fulwihte þæt he woroldwæpno wæg, & he hine
 *hweðre wið eallum þæm healicum wæpnum geheold, þa ðe * p. 255.
 woruldmen fremmað on menniscum ðingum. Hæfde he miccle
 lufan & ealle wærnesse to ælcum men, & he wæs swiðe ge-
 byldig, & eaðmod, & gemetfæst on eallum his life. & ðeah þe
 he þa gýt on læwedum háde beon sceolde, hweðre he to ðon
 wærnesse hæfde on eallum ðingum, þæt he efne munuclife
 gyta swiþor lifde þonne þonne læwedes mannes. Wæs he for his
 árfæstum dædum eallum his geferum leof & weorð & ondrysne,
 & hie hine ealle synderlice mid lufan weorðodan. & ðeah he
 þa gýt nære fullice æfter oþerre endebyrdnesse gefulwad, ah
 he wæs gecristnod, swa ic ær sægde, hweðre he þæt geryne
 þære halgan fulwihte mid godum dædum heold & fullade. He
 wolde þæm winnendum fultmian, & earme frefran, & hing-
 rigendum mete syllan, & nacode scrydan, & eal þæt he on his
 folgaðe begeat, eal he þæt for Godes lufan sealde, buton ðone
 dæghwamlican andleofan anne þe he nede big lifgean sceolde.
 Gemunde he þæt Drihten be*bead on þæm godspelle, *de cras-* * p. 256.
tino non cogitare, þæt se Godes man ne sceolde be þan mor-
 gendæge pencean, þylæs þæt wære þæt he þurh þæt ænig þara
 goda forylde, þe he þonne þy dæge gedōn mihte, & ða wéninge
 hweðer he eft þæs mergendæges gebidan moste. Magon we
 nu þara arfæstra dæda sume gehyran sægan þe he þes eadiga
 wer, *Sanctus Martinus*, sona on his eniltháde gedyde; þeah
 þe þara godra dæda ma wære þonne ænig man aseggan mæge.
 Ðæt gelamp sume siðe þæt he ferde mid oþrum cininges ðeg-
 num on ða burg þe *Ambinensus* hatte; þæt wæs eac on middum
 wintra. Wæs se winter eac þy geare to þæs grim þæt manig
 man his feorh for cyle gesealde. Ða sæt þær sum þearfa æt
 ðæm burggeate, sæt eac nacod, bæd him þa for Gode hrægles
 & ælmessan. Ða ferdan hie ealle forð be him & heora nænig
 him to cerran nolde, ne him nænigre are gedōn. Ða ongeat
 se Godes wer *Sanctus Martinus* þæt Drihten him ðone þearfan

When he was
 fifteen years
 of age he
 entered the
 king's service.

He lived
 more like a
 monk than a
 layman.

He took no
 thought of the
 morrow, but
 was always
 kind to the
 poor.

How he
 clothed a cer-
 tain beggar
 whom no one
 else would
 relieve.

act kindly towards him. Nevertheless he knew not what he should do for him, because he [had] nothing else but a single garment, but what he had more he had previously, in a like work, disposed of it all, and had given it away for God's sake. He nevertheless drew his knife, and took his cloak which he had on, and cut it in two and gave half of it to the poor man, and wrapped himself up in the other half. There were many men who saw that and insulted and mocked him for cutting in two his single garment. But others again, who were of a better disposition and had some love to God, chided themselves for not doing so, and knew that they had more, both wherewith to give raiment to the poor and to have enough for themselves. Soon after on the following night it was, when the blessed man slept, that he saw Christ himself clad in the same garment which he before had given to the poor man. Then was he commanded more earnestly to observe our Lord and the garment that he had previously given to the poor man. *Mox angelorum circumstantium multitudinem.* Then he saw a great many angels about him, [and] the Lord himself, who, with as familiar a voice as to the angels, said, 'Martin, though thou art christened before thy baptism, [yet] with this garment thou didst clothe me.' By this deed it was very evident that our Lord is mindful of that saying of his which he formerly uttered, '*quamdiu fecisti,*' 'Whatsoever ye should say that ye do to any poor man for good, for my name, even that ye do to me myself.' And he would confirm the saying by that divine action; and he then so humbled himself as to appear to the blessed man, St. Martin, in the poor man's garment. *Quo visu vir non in gloriam elatus est.* When the blessed man, St. Martin, saw that sight, he nevertheless was not greatly exalted in the pride of human glory, but he perceived in that deed of his the goodness of God. When he had completed his eighteenth year, he was baptized according to the ordinances of the church. But he was christened three years previously, as I said before. Then he

geheold, þæt he him *miltſian ſceolde, ƿa þara oðerra * p. 257.
 manna him nān arian ne wolde. Nyste þeah hweðre hwæt
 he him don ſceolde, forðon þe he naht elles buton his ān-
 fealdne gegyrelan, ah healf¹ þæt he mare hæfde eal he þæt ær ^{1 originally}
 beforan on onlic weorc atēah, & for Gode geſealde. Geteah
 þeah his ſeax & genam his ſiccels þe he him on hæfde, toſnað ^{St. Martin}
 þa hine ontwa, & healfne ſealde þæm þearfan, & mid healfum ^{shared his}
 hine ſylfne beſweop. Ða wæron þær manige men þe þæt geſa- ^{single robe}
 won þæt hie hine on þæm tældon & biſmrodan, þæt he his ^{with the}
 ſwa ānfealdne gegyrelan toſniðan ſceolde. Sume þonne eft ^{beggar.}
 þa ƿe betran modes wæron, & ænige lufe to Gode hæfdan, hie
 ſylfe be þon oncuðon þæt hie ſwa ne dydon, & wiſton þæt hie
 mare hæfdon, þæt hie æghweper ge þæm þearfan hrægl ſyllan
 mihtan, gehwepre him ſylfum genog hæfdon. Ða wæs ſona ^{Christ ap-}
 on þære æfter fylgendan niht, þa he ſe eadiga wer ſlep, þa ^{peared to him,}
 geſeah, he Criſt ſylfne mid þy ilcan hrægle gegyredne, þe he ^{clothed in the}
 ær þon þearfan ſealde. Ða wæs him beboden *geornlicor þæt * p. 258. ^{garment he}
 he hine urne Drihten ongeate, & þæt hrægl þe he ær þæm ^{had given to}
 þearfan ſealde. *Mox angelorum circumſtantium multitudinem.* ^{the poor man.}
 Ða geſeah he myccle mengeo engla emb hine Drihten ſylfne
 mid ſwa cuðre ſtefne to ƿæm englum cweðendne, ‘Martinus,
 nu ƿu eart gecriſtnod ær þinum fulwihte, mid þys hrægle
 þu me gegyredeſt.’ Wæs on þære dæde ſwiƿe cuð þæt ure
 Drihten iſ ſwiƿe gemyndig þæs his cwides þe he ſylfa ær
 gecwæð: ‘*Quamdiu feciſti.*’ ‘Swa hwæt ſwa ge cwædon þæt ge
 hwelcum earmum men to góde gedoð for minum naman efne
 þæt ge me ſylfum doð.’ & he þa wolde þone cwide getrymman
 on þære godcundan dæde, & he hine ſylfne toðon geeað-
 medde þæt he hine on ƿæs þearfan gegyrelan æteowde þæm
 eadigan were Sancte Martine. *Quo uiſu uir non in gloriam*
elatus eſt. Ða he þa ſe eadiga wer Sanctus Martinus þa geſihpe
 geſeah, þa ne wæs he hwepre noht feor on oferhygd ahafen
 on menniſc wuldor; ah he Godes good² on þære hiſ dæde ongeat. ^{2 So in MS.}
 Ða he þa hæfde* twæm læs þe twentig wintra, þa gefullode hine ^{When}
 mon on ƿære ciricean endebyrdneſſe; wæs he beforan ær þa ^{eighteen}
 þreo gear gecriſtnod, ſwa ic ær ſægde. Ða forlet he þone ^{years old St.}
 * p. 259. ^{Martin was}
 baptized.

forsook his occupation, and went away to St. Hilary, the Bishop of Poitiers, who was a very illustrious man in the sight of God; and his goodness was very famous. And he perfectly instructed and taught this blessed man, St. Martin, in God's law and God's service. Moreover, God himself admonished him inwardly, [so that] he was very religious in his conduct, steadfast in his words, and pure and clean in his life; and he was honest, modest, and merciful in his deeds, and diligent in his works concerning the Lord's lore, and in all good things before God very perfect. Then it subsequently happened that this blessed man, St. Martin, built a monastery, and he therein became the spiritual father of many servants of God. Then it happened on a time that there came to him a christened man, who desired to be instructed by his lore and his manner of life. And he was there many days; then he became sick of a fever. It happened then at that time that St. Martin was on a journey fully three days. When he returned home he found the man dead who was previously sick; and behold, death took him off so suddenly that he died unbaptized. When St. Martin saw that, and all the other brothers, all so sorrowful, standing about the body, then he wept and went unto him; and he was very much pained that he should thus die unbaptized. He trusted, nevertheless, with all his mind in the power and mercy of Almighty God. And he went into the cell wherein the body was, and commanded the other men to go out, and the doors to be locked after them. And he then prayed and stretched himself over the limbs of the dead man. When he had been a long time in prayer, then he perceived that there was a divine power present, and he joyfully awaited the mercy [of God]. In a little while he perceived that the dead man moved all his limbs, and lifted up his eyes and looked about. When the holy St. Martin saw that, then he rejoiced exceedingly, and cried loudly with a strong voice, and gave thanks to Almighty God for that grace. When the other brethren who were outside heard that, then went they unto him; and they then saw the wonderful event—the man living whom they had previously left

woroldfolgað, & ða gewát to Sancte Hilarie þæm bisceope, þe St. Martin became a pupil of St. Hilary.
 on Pictaue þære byrig wæs bisceop. Þæt wæs swiðe foremære
 man for Gode & his gód wæs swiðe gecyðed. & he þa þysne
 eadigan wer Sanctus Martinus fulfremedlice on Godes æ &
 on Godes þeowdóm getýde & gelærde; toecan þon þe hine
 God sylf innan manode. Wæs he swiðe gepungen on his
 ðeawum, & staðolfæst on his wordum, & hluttur & clæne on his
 life; & he wæs arfæst & gemetfæst & mildheort on his dædum
 & geornful, & be gewyrhtum ymb Drihtnes lære & on eallum
 góðum for Gode swiþe fulfremed. Þa gelamp æfter þon þæt After leaving this holy man, he built a monastery.
 þes eadiga wer Sanctus Martinus sum mynster getimbrede, &
 he on ðæm manigra Godes þeowa gastlic fæder gewearð. Þa
 gelamp sume siðe þæt þær cóm sum gecristnod man to him,
 þæt he wolde mid his lare & mid his lifes bysene beon ontim-
 * bred. Þa wæs he þær dagas wel manige; þa wearð he untrum * p. 260.
 on feforáðle. Ða gelamp on þa tid þæt Sanctus Martinus wæs
 on sumre fore ealle þrý dagas; ða he eft ham cóm, þa mette
 he ðane man forðferedne þe þær ær úntrum wæs, & hine efne
 swa færllice deað fornam ðæt he ungefullad forðferde. Þa he
 þa Sanctus Martinus þæt geseah, þæt þa oðre broðor ealle swa
 únrote ymb þæt lic utan stondan, þe weop he & eode into
 him. & him wæs þæt swiþe myccle weorce þæt he swa unge-
 fulwad forðferan sceolde; getrywde þa hweðre mid ealle mode
 on Ælmihtiges Godes miht & on his mildheortnesse. & eode
 þa on þa cétan þær se lichoma inne wæs, & heht ða oðre men
 út gangan, & þa ða duru inbeleac æfter him. & hine ða gebæd,
 & hine astreahte ofer leomu þæs deadan mannes. Þa he þa How St. Martin raised a dead man to life.
 lange hwile on þæm gebede wæs, þa ongeat he þæt þær wæs
 godcundlic mægen ondweard, & he þære mildheortnesse unsorh
 abáð. Þa wæs ymb hwile, ða gefelde he þæt se deada man
 his leomu ealle astyrede, & his eagan upahof & forðlocade.
 Þa he þa Sanctus Martinus þæt geseah, þa wæs he *swiþe * p. 261.
 gefeonde, & þa cleopode hlude mid mycelre stefne, & Ælmiht-
 igum Gode þære gife þanc sægde. Ða þæt þa þa oðre broþra
 gehyrdon þe þær úte wæron, ða eodan hie into him; þa
 gesawon hie wundorlice wyrd ðone man lifgendne þone þe

dead. And they forthwith baptized him, and he lived many years afterwards. This was the first of wonders that this blessed man openly did before other men. And after this deed his name became ever after honoured and renowned. And all the people perceived that he was holy, mighty, and apostolic in his works. Likewise also there befell afterwards another marvel like to this. On a time this blessed man proceeded to a certain man's town called Lupicinius. Then he heard in that town a great mourning and lamentation, and many cried with a loud voice. Then he stood and asked what the crying might be. Then they told him that a certain man had died by a miserable death, inasmuch as he had destroyed himself¹. When St. Martin heard of this man's miserable death he was forthwith greatly pained and much grieved, and went into the cell wherein the dead man's body lay ; and then he commanded all the other men to go out and to close the doors ; and he prostrated himself in prayer. And whilst he was in prayer, suddenly the dead man came to life again, and looked about, and endeavoured to rise. Then St. Martin took him by the hand, and raised him aloft, and led him forth to the hall of the house, and afterwards restored him whole and sound to those men who previously had left him for dead. These wonders and many others Almighty God performed through this blessed man before ever he became a bishop. But after that he received the episcopal office in the city of Tours, there is no one that could recount all the marvels which God wrought through him. And though he held a more important office, and should also in the sight of the world be nobler than he was before, nevertheless he had the same humility in his heart, and the same abstinence in regard to his body, both in meat and drink, and also in everything, even as he previously had. And he as fitly held his episcopal office as if he had never abandoned the virtue and prudence of his monastic life. *Omnes namque unanimiter cupiebant.* And almost all men who knew or heard of this blessed man's life, all unanimously desired that they might hear his words and follow his lore,

¹ 'Sum ungesceadwis man him sylfne aheng, þæt he fotum span, and his feorh forlet.' (See Deposition of St. Martin in Ælfric's Homilies, vol. ii. pt. x. 504.)

hie ær deadne forleton; & hine man þa sona gefulwade & he feala geara æfterðon lifde. Wæs þis ðara wundra ærest þe þes eadiga wer openlice beforan oprum mannum geworhte; & þa æfter þisse dæde his noma wæs á seoppan weorð & mære geworden, & hine eal þæt folc haligne & mihtigne ongeat & apostolicne on his dædum. Swylce eac eft gelamp oþer wundor þissum onlic; he ferde sume siðe þes eadiga wer to sumes mannes tūne, þe Lupicinus wæs haten. Þa gehyrde he þær on tūne mycelne hēaf & wōp, & manige cleopodan mid mycelre stefne. Þa gestód he & ahsode hwæt seo cleopung wære; þa sægde him mon þæt þær wære sum man earmlice deaþe aswolten swa þæt he hine sylfne awyrde. Ða he þa *Sanctus Martinus* þæs mannes deað swa earmlicne gehyrde, ða wæs him þæt sona swiþe sar & mycele weorce; & þa *eode he in þa cetan þær

At another time St. Martin raised to life a man that had hanged himself.

se lichoma inne læg þæs deadan mannes, & heht þa oþre men ealle út gangan & þa duru betýnan, & hine þa þær on gebed astrealhte. Ða he þa hwile on ðæm gebede wæs, þa færinga wearð se deada man cwic eft, & forðlocade, & teolode to arisenne. Ða genam *Sanctus Martinus* hine be his handa, & upheah arærde, & hine lædde forð to þon cafortune þæs huses, & hine eft þæm mannum hálne & gesundne ageaf, þæm þe hine ær deadne leton. Ðas wundor & manig oþer Ælmihtig God purh þysne eadigan wer worhte, ær þon þe he æfre bisceop wære. Ah seoppan he þon bisceophade onfeng in Turnan ðære byrig, nis nænig man þæt þa wundor ealle aseggan mæge, þa ðe God seoppan purh hine worhte. & ðeah he þa maran hād hæfde, & eac for worlde ricra beon sceolde, þonne he ær wære, þeh hwēpre he hæfde þa ilcan eaðmodnesse on his heortan, & þa ilcan forwyrnednesse on his lichoman, æghweðer ge on mete, ge on hrægle, ge on æghwylcum þinge, efne swa he ær hæfde. & he his bisceophād swa gedefelice for Gode geheold swa he hwēpre næfde þæt mægen * & þa foresetenesse his munuchades ánforlét. * p. 263.

Omnes namque unanimiter cupiebant. Ond ealle men forneah, ða þe ðyses eadygan weres lif cupon oþpe forehyrdon, ealle hie þæt ánmodlice wilnodan þæt hie his wórd gehyran moston, & his larum fylgean, forðon þe hie sweetollice on him ongeaton

* p. 262.

After this he became bishop of Tours.

He never abandoned those virtues that had distinguished his monastic life.

because they plainly perceived the grace and joy of God in him. He was, moreover, very famous through all the earth, and he broke and felled many temples and idols, where heathen men previously made offerings to devils. And then wherever he cast down idols, there he set up God's churches or built completely a monastery. Once upon a time it happened that he began to burn an idol which was held by the heathen in much esteem and distinction. Near the idol which he began to burn a useful house stood; then the wind drove the flame on to the house, and it appeared that it would be quite consumed. When St. Martin saw that, he at once ran up to the house and stood in front of the flame. Then befell a marvellous circumstance—the flame struck and contended against the wind, and behold, even as the wind struck the more violently upon the flame so it the more vehemently strove against the wind, exactly as if it were two creatures fighting one against another. And so the wind was restrained by St. Martin's prayers from hurting any other dwelling, except the idol alone which was burnt there. There also happened afterwards another marvel like to this. He came to a town which was called Librassa, in which was an idol much honoured by the heathen. Then St. Martin determined, at all events, to break and cast down the idol. The heathen opposed him, and angrily drove him away. Then he went straightway to a certain place, and clothed himself with a hair-cloth very hard and unpleasant; and he fasted three days and prayed Almighty God that he, by his divine might, should break and cast down that idol. When he was not able, on account of men's anger, to break it, then there came suddenly to him two angels with shields and spears and furnished with provisions, just as if they would proceed to war. And they said that God himself had sent them to put to flight the heathen host, and to help St. Martin, that he might destroy that idol. Then went they afterwards to the town and broke down the idol, and cast it all to the ground. And then the heathen men looked on, but yet were by divine might so greatly terrified, that none of them durst oppose them; but all of them turned to belief in the Lord, and they said unto him that he alone was the true

Godes gife & his blisse. Wæs he forðon swiþe mære geond middangeard, & he manig templ & deofolgyld gebræc & gefylde, þær hæþene men ær deoflum onguldon; & þonne þær he þæt deofolgeld gefylde, þonne asette he þær Godes ciricean oþþe fullice mynster getimbrede. Ðæt gelamþ sume siðe þæt he ongan bærnian sum deofolgild, þe mid þæm hæðnum mannum swiðe weorð & mære wæs. Ða stod ðær sum nytwyrðe hus bi þæm gilde þe he þær bærnian ongan. Ða slog se wind þone leg on þæt oþer hūs, & ðulhte þæt hit eal forbyrnian sceolde. Ða he þa *Sanctus Martinus* þæt geseah, þa arn he sona up on þæt hūs, & ða gestod ongean þæm lege. Ða gelamþ wunderlic wýrd þæt se leg ongan sleán & brecean ongēan þone wind, & efne swa se wind swiþor slóg on þone lég swa bræc he * swiþor ongean * p. 264. þæm winde, efne þæm gelicost swylce ða gesceafta twá him betweonan gefeohtan sceoldan. & swa se leg wearð gepreatod þurh *Sancte Martines* gebedu, þæt he nænigum oðrum ærne sceppian ne mihte, buton þæm deofolgelde anum þe he þær bærnian ongan. Swilce gelamp eft oþer wunder ðysum onlic. He côm to sumum tune ðe Librassa wæs haten; ða wæs þær gild þe þa hæþenan men swiðe weorðodan. Ða wolde he *Sanctus Martinus* ælce þinga ðæt gýld abrecan & gefyllan. Ða wiðstodan him ða hæþenan men & hine mid teonan aweg adrifon; þa eode he ðær rihte big on sume stowe, & hine þa gegyrede mid hærenum hrægle¹ swiþe heardum & únwinsumum, & fæste þrý dagas, & Ælmihtigne God bæd ðæt he ðurh his godeundan miht ðæt deofolgild gebræce & gefylde. Ða he hit for manna teonan gebrecan ne moste, þa comon þær semninga twegen englas to him gesceldode & gesperode, & mid heora geatwum gegyrede, efne swa hie to campe feran woldon. & cwædon þæt hie God sylf sende þæt hie sceoldan þæt hæþene weorod geflyman, & Martine gefultmian, * þæt he þæt deofolgeld mihte * p. 265. gefyllan. Ða eodan hie eft to ðæm tune, & þæt gild gebræcan & gefyldan eal oþ grund. & þa hæþenan men to-locodan, ah hie hwepre wæron mid godcundum mægene toðæs swiðe gefyrhte, þæt heora nænig him wiþstandan ne dorste; ah hie ealle to Ðrihtnes geleafan gecirdon, & hie cwædan to him ðæt se án

St. Martin
destroyed
many idols of
the heathen.

How he once
saved a house
from burning

How for a
long time he
in vain sought
to destroy a
certain idol.

¹ MS. hwægle.

How angels
came to his
assistance.

God whom Martin followed, and that their heathen idols were all vain and unprofitable, and were unable to help themselves, or any of those who desired a favour from them. Likewise also it happened on a time when he was destroying an idol, that there ran upon him a great many of the heathen men, and they were all much enraged. And one of them was fiercer and more inflamed than the rest. He drew his sword and intended to slay him. When St. Martin saw that, he forthwith put off his garment from his neck, and stooped forth to the man who purposed to slay him. When the heathen man held up (his sword), with the right hand purposing to slay him, then suddenly he fell backwards, and had no power over his body, but was afflicted by divine power. And then he begged forgiveness of the blessed man (St. Martin). Subsequently also another marvel like to this happened; upon a time when he was breaking and casting down an idol, one of the heathen men drew his sword, purposing to stab him, when suddenly he knew not what had become of the sword he had in his hand. Frequently, when he was breaking vain idols and the heathen were opposing him, through his teaching and through the Lord's grace he turned their hearts to belief in God, so that they at last with their own hands destroyed their vain idols. He was so mighty in healing every sickness, and had received such great grace of God, that there was no one that sought him, be he ever so sick, but was at once restored to health. It also often happened that they brought a part of his garment to a sick man, whereby he at once become whole. And most of all is he to be praised for this—that he would never condescend to any powerful man, nor even to any king through false flattery, more than it were right; but always to every one he spake and did what was true and just. *Vere beatus vir in quo dolus &c.* He was truly a blessed man, never was deceit or guile within his heart. Nor did he condemn any man unjustly, nor returned to any evil for evil; nor did any one find him angry or cruel, but he was ever of one mind; and truly one might always see in his disposition and in his countenance heavenly bliss and joy. No one heard from his mouth aught else than the mention of Christ's

wære soð God se þe Martinus hyrde, & þæt heora hæþenan gild wæron ealle idelu & unnyt, & þæt hie nawðer ne him sylfum helpan ne mihton, ne nanum ðara ðe to him áre wilnodan.

Swylce eac gelamp sume siðe, ðær hé sum gild bræc þæt þær geárn mycel menigeo to him ðara hæþenra manna, & ealle swiðe erre wæron. Ða wæs heora sum reðra & hátheortra ðonne þa þre; gebrægd¹ ða his sweorde, mynte hine slea. Þa he þa

How St. Martin offered his neck to a heathen who sought to slay him.

¹ So in MS.

Sanctus Martinus þæt geseah, þa dyde he sona þæt hrægl of his sweoran, & léat forð to ðæm men ðe hine slea mynte. Ða he þa se hæþena man upræhlite mid þære swiþran handa, & hine sleán mynte, ða feol he færinga onbæcling, & nahte *his lichoman gewæld; ac he wæs mid godcundum mægene gepread; & he him þa þone eadigan wer forgifnesse bæd. Swylce wæs eft oþer wundor ðæm onlic.

* p. 266.

Þæt gelamp sume siþe þær he sum deofolgild bræc & fylde, þæt þær gebrægd þara hæþenra manna sum his seaxe; þa he hine þa stingan mynte, þa nyste he færinga hwær þæt seax côm þe he ær on handa hæfde. Gelómlíc þæt þonne wæs þær he þa idlan gild bræc, & him þa hæðnan men wiperwearde wæron, þæt he þurh his lara & þurh Drihtnes gife heora heortan to Godes geleafan gecyrde, þæt hie ætnehstan sylfe eác mid heora handum þa idlan gyld fyldon. Topæs mihtig he

How he escaped being stabbed.

þonne wæs ælce úntrumnesse to hælenne, & toðæs mycele gife he þæs æt Gode onfeng, þæt nænig næs toðæs úntrum ðe hine gesohte, þæt he sona hælo ne onfenge; ge þæt oft gelamp, þonne man hwylene dæl his hrægles to úntruman men brohte, þæt he ðonne þurh þæt sona wearð hal geworden. & þæs he wæs ðonne ealles swiþost to hergenne, þæt he næfre nænigum woruldricum men ne cininge sylfum þurh lease olecunga swiþor onbugan nolde, þonne hit riht wære; *ah he á to æghwylcum soð & riht sprecende wæs & dónde. *Uere beatus uir in quo dolus.*

He healed many sick people.

A part of his garment often restored health to the sick.

* p. 267.

Ðis wæs soðlice eadig wer, ne wæs æfre facen ne inwid² on his heortan, ne he nænigne man unrihtlice forðemde, ne nænigum yfel wiþ yfele gæld; ne hine nænig man yrne ne grammódne ne funde, ac he wæs á on anum móde; & efne heofonlice blisse & geféan mon mihte á on his móde & on his andwleotan ongytan. Ne gehyrde nænig man on his muþe oht elles nefne

² So in MS.

He was of a guileless and heavenly disposition.

praise and edifying talk ; nor in his heart [was there aught] except piety and pity and peace. So also, long before the day, the blessed man knew of his death, and the Lord had shewed it him ; and he told the brethren the time exactly when he should depart from this world. When he learnt that a certain household in his see were at variance and hostile to one another, then would he go thither with his disciples, though he knew that the end of his days was approaching ; nevertheless he desired that they all should be at peace before he went from the world. When he had reconciled the household to which he had gone, and was there many days, then he purposed with his disciples to go back to his monastery. But he became suddenly ill and called all his disciples to him, and told them that he should die. And immediately they were very sad, and took on sorrowfully. And they said to him '*Cur nos, pater, deseris aut cui nos desolatos relinquis?*' 'Wherefore, father, leavest thou us now ; or if thou departest, to whom dost thou commit us ? There will come and rise up wolves that will scatter thy flock ; who shall stand against them if thou dost not shield them ? We know that it is thy mind's desire to leave this world, and to see Christ, but yet pity us, and be mindful of our necessities.' When they had spoken these words, and he (Martin) saw them all weeping, then he wept himself, and his soul was moved by their words, for he was the kindest of men ; and he with weeping voice thus spake unto the Lord, '*Si adhuc populo tuo sum necessarius,*' 'Lord,' he said, 'if I be now still needful for thy people to have here in the world, I refuse not the toil, but let it be according to thy will.' He was so pious that he was both in pain the longer he was from Christ's presence until he should see him. He also even sought the Lord's will and thus said, 'My Lord, long have I now been in hard warfare here in the world, but yet refuse I not longer to be in that warfare, if it rather be thy will ; but I, strengthened with thy weapons, will stand fast in thy army and for thy warfare, the while it is thy will.' Not only was the love of God very fervent and bright in the heart of this blessed man, but he also was not afraid of death, but longed very greatly

Cristes lof & nytte spræce, ne on his heortan buton árfæstnesse & mildheortnesse & sibbe. Swa eac þes eadiga wer miccle ær beforan þone dæg wiste his forðfore, & him Drihten þæt gecyþed hæfde, & he þæt þæm broðrum sægde, þæt hit ƿa rihte wære þæt he of ƿisse worlde sceolde. Ða wiste he sumne hired on his bisceopscire¹, þe þa ungeþwære & ungesibbe him betweonum wæron, þa ferde he ƿyðer mid his discipulum, þeah þe he wiste þæt hit ƿa æt his daga ende wære, þæt he huru wolde þæt hie ealle on sibbe wæron, ær he of worulde ferde. Ða he þa hæfde þone hired gesibbodne þe he þær to ferde, & þær dagas wel manige wæs, þa he þa eft *mynte mid his discipulum to his mynstre feran. Ða wearð he færinga swiþe úntrum; ƿa heht he him ealle his discipulos to, & him sægde þæt he þa forðferan sceolde. Þa wæron hie ealle sona unröte, & sárlice gebærdon, & þis cwædon to him: '*Cur nos, pater, deseris aut cui nos desolatos relinquis?*' 'Forhwon forlætest þu, fæder, ús nugit, opþe gif þu gewitest, hwæm bebedest þu us?' Cumað arisende wulfas, todrifað ƿine heorde; hwa forstandeþ hie, gif þu hie ne scyldest? We þæt witon þæt þæt is þines módes willa, þæt þu móte þas world forlætan & Crist geseon. Ah miltsa þu hwepre ús & gemyne þu ure þearfa.' Ða he þa þas word spræc, & he hine ealle wepende geseah, þa weop he eac sylf & his mód wæs onstyred mid þæm heora wordum, swa he wæs manna mildheortost; & he mid wependre stefne ƿus to Drihtne cwæð: '*Si adhuc populo tuo sum necessarius.*' 'Drihten,' cwæð, 'gif ic nugit sie þinum folce nedþearflíc her on worlde to hæbbenne, þonne ne wiðsace ic þæm gewinne, ah sie þæs þin willa.' Wæs he toþæs arfæst þæt him wæs æghweþer on weorce ge þæt he leng from Cristes onsyne wære, *ƿæt he þone gesawe. He þa forðon Drihtnes willan sohte & þus cwæð, 'Min Drihten, longe ic wæs nu on ƿæm heardam campe her on worlde, ac þonne hwepre ne wiðsace ic þon þæt ic on þæm campe leng sie, gif hit þin willa swiþor bið; ac ic mid þinum wæpnum getrymed on þinum feþan fæste stande & for þinre campunga, þa hwile þe þin willa bið.' Wæs him ægweðer þæm eadigan were ge seo Godes lufu toƿæs hát & toƿæs beorht on his heortan, ƿeah he for ƿæm

He was aware of his death long before it occurred.

He reconciled a household at variance, just before his death.

¹ So in MS.

* p. 268.

His flock bewailed his approaching death.

St. Martin was not afraid of death.

for it when he might depart from this world. And so great was his love of men that no labour here in the world appeared too long or too hard, provided that he might win their souls to salvation and counsel. He was attacked by the fever for very many days, but he nevertheless never ceased from God's work, but he sometimes all night kept a vigil in holy prayers; and though his body was so much afflicted by his sickness, nevertheless his mind was firm and joyful in the Lord. And when he rested himself, his noblest bed was on his chest, or else on the naked earth. When his disciples asked that they might put under him some paltry litter on account of his sickness, then he replied, 'Children, do not ask that. It is not befitting a Christian man to do otherwise, except to lie upon ashes and upon dust. If I give you example of aught else, I should then be guilty.' And ever where he lay he had his hands upward, and with his eyes looked up to heaven, whither his mind's thought was ever set. And the servants of God that came to him begged that they might turn him on the other side; and then he said to them, '*Sinite, fratres, sinite, cælum potius respice.*' 'Cease brothers, cease,' he said, 'let me rather see heaven than earth, that there may be for my spirit the way to the Lord whither it shall go.' When he had thus spoken, then he saw the accursed spirit, the devil, standing near him. Then said he unto him, '*Quid adstas, cruenda bestia? nihil in me reperies.*' 'Why standest thou, blood-thirsty [beast, thus at hand? Thou wilt not find in me aught that is punishable; but me will the patriarch Abraham receive into his dwelling in eternity.' After these words, the soul forthwith departed from its afflicted body to God].

deape ne forhtode, ah hine ƿæs heardost langode hwanne he of ƿisse worlde moste. & him þonne wæs eac manna lufu to ƿæs mycel ƿæt him nænig gewin her on worlde to lang ne to heard ne þuhte, þæs þe he heora saulum to hæle & to ræde gewinnan mihte. Ða wæs he dagas wel manige mid þære feforáðle swiþe gestanden, ah he þeah næfre godes weorces ne ablom; ah he hwilum ealle niht þurh wacode on halgum gebedum; & þeah þe se lichoma wære mid þære úntrumnesse swa swiþe geswenced, hweþre his móð wæs aheard & gefeonde on Drihten. & þonne he *reste hine, þonne wæs his seo æpeleste ræst on his earan¹ opþe *p. 169.
¹ ? earcan. elles on nacodre eorþan. þa bædon hine his discipulos ƿæt hie mostan huru sume uncýme streownesse him under gedón for his úntrumnesse; þa cwæð he, 'Bearn, ne bidde ge þæs; ne gedafenað Cristenan men ƿæt he elles dó, butan swa he efne on axan & on dúste licge; gif ic eow opres ƿinges bysene onstelle, þonne agylte ic. & á þær he læg, he hæfde his handa upweardes & mid his eagum up to heofenum locade, þyder his móðgeþanc á geseted wæs. Ða bædan hine þa Godes þeowas þa ƿe ƿær to him coman, ƿæt hie hine moston on opre síðan oncyrran; & þa cwæð he to him, '*Siníte fratres, siníte, cælum potius respice.*' 'Forletað, broðor,' he cwæð þa spræce; 'forletað me, heofon swiþor geséon þonne eorþan, ƿæt minum gaste sie to Drihtne weg þyder he feran sceal.' Ða he þa þus spræc, ƿa geseah he þone awergdan gast deofol þær únfeor standan; ƿa cwæð he to him, '*Quid adstas cruenda bestia? nihil in me repper[i]es.*' 'Hwæt standest þu wælgim^a . . . ?'

He was attacked by a fever; his body was weak, but his mind strong and steadfast.

He would not permit his servants to give him ease by turning him.

The devil tried him at the last.

^a The rest is lacking.

XIX.

ST. ANDREW.

It is here said that after the Lord Jesus Christ ascended up to heaven, the Apostles were together, and they cast lots among them whither each of them should go to teach. It is said that the blessed Matthew was allotted to the city of Marmadonia ; it is said moreover that the men of that city ate not bread, neither drank water, but ate men's flesh and drank their blood ; and whatsoever stranger came to the city, it is said that they straightway took him and thrust out his eyes ; and they gave them to drink poison mingled by powerful magic, and when they had drunk it, forthwith their heart was dissolved and their mind changed. The blessed Matthew went therefore to that city, and straightway they took him and thrust out his eyes, and they gave him poison to drink, and they sent him to prison and bade him swallow the poison, but he would not ; wherefore his heart was not dissolved nor his mind changed ; but he prayed continually to the Lord with much weeping, and said, 'My Lord Jesus Christ, forasmuch as we all left our kin, and followed thee, and thou art the support of us all who believe on thee,—behold now and see how these men act towards thy servant. And I pray thee, Lord, that thou grant me the light of mine eyes, that I may see those who prepare for me in this city the worst torments ; and forsake me not, Lord Jesus Christ, and give me not up to this most bitter death.' When the blessed Matthew had uttered this prayer, a great and very bright light illumined the prison, and the Lord's voice was in the light, saying, 'Matthew, my beloved one, look on me.' Then Matthew looking, beheld the Lord Christ ;

XIX.

S. ANDREAS.

[H]er segð þæt æfter þam þe Drihten Hælend Crist to heofonum astah, þæt þa apostoli wæron æt-somne; and hie sendon hlot him betweenum, hwider hyra gehwylc fāran scolde to lēranne. Segþ þæt se eadiga Matheus gehleat to Marmadonia þære ceastre; segð þonne þæt þa men þe on þære ceastre wæron þæt hi hlāf ne æton, ne wāter ne druncon, āc æton manna lichaman, and heora blōd druncon. And æghwylc man þe on þære ceastre com ælpeodisc, segð þæt hie hine sona genāmon and his eagan út-astungon; and hie him sealdon attor drincan þæt mid myclen lyb-cræfte wæs geblanden; and mid þy þe hie þone drenc druncon, hraþe heora heorta wæs to-lesed and heora mod onwended. Se eadiga Matheus þa ineode on þa ceastre, and hraðe hie hine genamon and his eagan út-astungan; and hie him sealdon attor drinccan, and hine¹] *sendon on carcern, & hie hine heton þæt attor etan; & he hit etan nolde. Forðon þe his heorte næs tolysedu, ne his mōd næs onwended; ah he wæs simle hine to Drihtne gebiddende mid myclum wōpe, & cwæð to him, ‘Min Drihten Hælend Crist, forðon we ealle forletón ure cneorisne & wæron þe fylgende, & þu eart ure ealra fultum, ða þe on þe gelyfað, beheald nu & geseoh hu þas men þinum ðeowe dop. & ic þe bidde, Dryhten, þæt þu me forgife minra eagena leoht, þæt ic geseo þa me onginnað dōn on þisse ceastre ða werrestan tintrega; & ne forlæt me, mīn Drihten Hælende Crist, ne þu me ne syle on þone biterestan deað.’ & mid þy þe he þis gebed se eadiga Matheus gecweden hæfde, mycel leoht & frea beorht onlyhte þæt carcern; & Drihtnes stefn wæs geworden to him on þam leohte cweþende, ‘Matheus, min se leofa, beheald on me.’ Se eadiga Matheus þa lociende

The apostles cast lots as to where they should go and preach.

Matthew went to Marmadonia.

The people of that place maltreated him.

* p. 271.

¹ From the Cambridge MS. C. C. C. S. 8.

He prayed for help to God.

The Lord appeared to St. Matthew and promised to send Andrew to him.

and again the Lord's voice said, 'Matthew, be thou strengthened, and be not afraid, for I will never forsake thee ; but I will deliver thee from all danger, and all thy brethren, and all those who believe on me in all times for ever. But abide here seven and twenty nights, and after that I will send to thee Andrew thy brother, and he shall bring thee out of this prison, and all those that are with thee.' After this was said, the Lord again addressed him, 'Peace be with thee, Matthew.' Then he continued in prayers, and sang the Lord's praises in the prison. And the wicked people came into the prison, that they might bring out the men and eat them. Then the blessed Matthew shut his eyes lest the murderers should see that his eyes had been opened ; and they said one to another, 'Three days yet remain, then will we kill him and eat him.' When the blessed Matthew had fulfilled twenty days, then spake the Lord Jesus Christ to Andrew his apostle, when that he was in the land of Achaia and taught his disciples there, saying, 'Go to the city of Marmadonia, and bring Matthew thy brother from out of the prison ; for three days yet remain, and then they will slay and eat him.' The holy Andrew answered and said, 'My Lord Jesus Christ, how can I go thither in three days ? 'it were better I think that thou shouldst send thine angel, who may perform the journey more speedily ; for thou knowest, my Lord, that I am but a man of flesh, and I cannot perform this journey very quickly, for the way thither is too long, and I know not the road.' The Lord said to him, 'Andrew, hearken to me, for it is I that made thee, and I have fixed and determined this journey for thee ; go now therefore to the sea shore with thy disciples, and thou shalt find there a boat on the strand ; embark in it with thy disciples.' And when he had said this the Lord Jesus continued to speak, saying, 'Peace be with thee and with all thy disciples ;' and he ascended into heaven. *Tunc Sanctus Andreas surgens mane abiit ad mare cum discipulis suis, et vidit naviculam in litore et intra nave sedentes tres viros.* Then the holy Andrew arose in the morning, and went to the sea with his disciples, and he saw

geseah Drihten Crist; & eft Drihten wæs cwepende, 'Matheus, wes þu gestrangod & ne ondread þu þe, *forþon ne forlæte ic þe * p. 272.

æfre; ah ic þe gefreolsige of ealre frecennesses, & ealle pine broþor, & ealle þa þe on me gelyfað eallum tidum on ecnesse.

Ac onbid her seofon & twentig nihta; æfter þon ic sende to þe Andreas þinne broþor, þæt he þe útalædeþ of þyssum carcerne, & ealle þa ðe mid þe syndon.' & mid þy þe þis gecweden wæs,

Drihten him eft tocwæð, 'Sib sy mid þe, Matheus.' He þa þurhwunigende mid gebedum wæs Drihtnes lof singende on

þæm carcerne. & þa unrihtan men ineodan on þæt carcern, þæt hie þa men útlædan woldan & him to mete dón. Se eadiga Matheus þa betýnde his eagan, þe læs þa cwelleras gesawon þæt his eagan geopenode wæron, & hie cwædon him betweonum,

'Þry dagas nu to lafe syndon, þæt we hine willað acwellan & us to mete gedón.' Se eadiga Matheus þa gefylde .xx. daga.

Þa Drihten Hælend Crist cwæð to ðæm halgan Andrea his apostole, mid þy þe he wæs in Achaia þæm lande & þær lærde his discipuli, he cwæð, 'Gang on Merme*donia ceastre, & alæde þonon Matheum þinne broþor of þæm carcerne, forþon þe nu gít

þry dagas to lafe syndon, þæt hie hine willað acwellan & him to mete dón.' Se halga Andreas him andswarede, & he cwæð,

'Min Drihten Hælende Crist, hu mæg ic hit on þrim dagum gefaran? ac ma wen is þæt þu onsende þinne engel, se hit mæg hrædlicor geferan; forðon, min Drihten, þu wast þæt ic eom

flæsclic man, & ic hit ne mæg hrædlicor pider geferan, forðon þe, min Drihten, se siþfæt is þyder to lang, & þone weg ic ne con.'

Drihten Crist him tocwæð, 'Andreas, gehyre me, forðon þe ic þe geworhte, & ic þinne siþfæt gestaðelode & getrymede.

Gang nu to ðæs sæs waroðe mid þinum discipulum; & þu þær gemetst scip on þæm waroðe; & astig on þæt mid þinum discipulum.'

& mid þy þe he þis cwæð Drihten Hælend ðagit wæs sprecende & cwæð, 'Sib mid þe & mid eallum þinum discipulum.'

& he astag on heofenas. *Tunc Sanctus Andreas surgens mane abiit ad mare cum discipulis suis, et uidit nauiculam* * in * p. 274.

litore, et intra naue sedentes tres uiros. Se halga Andreas þa aras on morgen, & he eode to þære sæ mid his discipulum; &

The wretches of Marmadonia intended to kill and eat the apostle.

The Lord appeared to St. Andrew and bade him go to St. Matthew. * p. 273.

Andrew is afraid to undertake the journey in the time given him.

a boat on the shore and three men sitting therein, and he rejoiced with great joy, and said to them, 'Brethren, whither sail ye with this small boat?' The Lord Jesus was in the boat as the steersman, and his two angels with him, who were changed into human form. The Lord Christ replied, '[We go] to the city of Marmadonia.' The holy Andrew answered and said, 'Brother, take us with you into the boat, and bring us to that city.' The Lord said to him, 'All men flee from that city; wherefore will ye go thither?' The holy Andrew answered him and said, 'We have an unimportant errand thither, and yet it is needful that we fulfil it.' The Lord Jesus said to him, 'Come into the ship to us, and give us your passage money.' The holy Andrew answered him, 'Listen, brothers; we have no passage money, but we are disciples of the Lord Jesus Christ, whom he chose: and he gave us this commandment, saying, When ye go to preach the gospel take with you neither bread nor money, nor twofold raiment. If thou therefore wilt do us kindness, tell us so quickly, but if thou wilt not, at least make known to us the way.' The Lord Jesus said to him, 'Seeing this commandment was given to you by your Lord, ascend therefore hither joyfully into my boat.' The holy Andrew ascended into the boat, and he sat before the steersman, who was the Lord Jesus Christ. The Lord Jesus said to him, 'I see that these brethren are wearied of the roughness of the sea: ask them whether they will get out to land, and await thee there until thou fulfil thy business at the place whither thou art sent, and shalt return again to them.' The holy Andrew said to them, 'My children, will ye go to land, and await me there?' His disciples answered and said, 'If we depart from thee, then be we cut off from all the good things that thou hast prepared for us; but we will remain with thee whithersoever thou goest.' The Lord Jesus said to the holy Andrew, 'If thou beest truly the disciple of him who is called Christ, speak to thy disciples concerning the miracles which thy teacher wrought, that their hearts may be

ne geseah scip on þæm warpe & þry weras on þæm sittende; He went, however, to the sea-side and found a small boat which our Lord had provided.
 & he wæs gefeonde myclum gefean, & him to cwæp, 'Broþor, hwyder wille feran mid þys medmyclum scipe?' Drihten Hælende Crist wæs on þæm scipe swa se steorreþra, & his twegen englas mid him þa wæron gehwyrfde on manna onsyne. Drihten Crist him þa to cwæð, 'On Mermedonia ceastre.' Se halga Andreas him *ond*swerede & cwæð, 'Broþor, onfoh ús mid eow on þæt scip, & gelædaþ us on þa ceastre.' Drihten him to cwæð, 'Ealle men fleoþ of þære ceastre; to hwam wille ge þyder faran?' Se halga Andreas him andswerede, 'he cwæp, 'Medmycel ærende we þyder habbað, & us is þearf þæt we hit þeh gefyllon.' Drihten Hælende Crist him to cwæð, 'Astigað on þis scip to ús, & syllað us eowerne fersceat.' Se halga Andreas him andswerede, 'Gehyraþ gebroþor, we habbað *we fersceat; ah we syndon discipuli Drih[t]nes *p. 275. Hælendes Cristes þa he geceas, & þis bebod he us sealde & he cwæð, "Þonne ge faran godspel to lærenne, þonne næbbe ge mid eow hláf, ne feoh, ne twyfeald hrægl." Gif þu þonne wille mildheortnesse us dón, sæge us þæt hrædlice. Gif þu þonne nelle, gecyþe us swa þeah þone weg.' Drihten him to He was taken into the boat without paying passage money. cwæð, 'Gif þis gebod eow wære geseald fram eowrum Drihtne, astigað hider mid gefean on mīn scip.' Se halga Andreas þa astag on þæt scip mid his discipulum, & he gesæt be þæm steorreþran þæs scipes, þæt wæs Drihten Hælend Crist. The steersman was Jesus. Drihten Hælend Crist him to cwæð, 'Ic geseo þæt þas broþor synd geswencede of ðisse sæwe hreonesse, axa hie hweper hie woldon to eorþan astigan, & þín þær onbidan, oppæt þu gefylle þine þegnunge to þære þe þu sended eart, & ðu þonne eft hwyrfest¹ to him. Se halga Andreas him to cwæð, 'Mīn MS. hwyrfest. bearn, willað ge astigan on eorðan & mīn þær onbidan.' His discipuli him and-swaredon & cwædon, 'Gif we gewitaþ fram þe, *þonne beo we fremde from eallum þæm góðum þe þu us *p. 276. gegearwode; ac we beoþ mid þe swa hwyder swa þu færest.' Drihten Hælend him to cwæp to þæm, 'Gif þu sy soþlice his discipul se is cweden Crist, sprec to þinum discipulum be þæm mægenum þe þín lareow dyde, þætte sy geblissad heora

cheered, and they may forget the terror of the sea.' The holy Andrew said to his disciples; 'Once upon a time when we were with our Lord, we ascended with him on board ship, and he appeared to us as though he were asleep, to prove us, and he caused the sea to become rough with the wind, so that the waves mounted over the ship. But we were then greatly afraid, and cried to him, our Lord Jesus Christ; and then he arose and commanded the wind that it should be still, and a great calmness came over the sea; and all those who saw his work were afraid. Now, therefore, my children, fear not ye, for our God will not forsake us.' And thus saying, the holy Andrew laid his head upon one of his disciples, and slept. The Lord Jesus perceived that the holy Andrew slept, and said to his angels, 'Take Andrew and his disciples, and set them before the city of Marmadonia, and when ye have placed them there, return to me.' And then the angels did as it was commanded them, and the Lord ascended up to heaven. When the morning was come, the holy Andrew lay before the city of Marmadonia, and his disciples asleep with him. And he awoke them and said, 'Arise, my children, and learn the mercy of God, which has now been shown towards us; for we know that it was our Lord who was with us in the boat, and we knew him not; he humbled himself to be a steersman and showed himself to us as a man, to prove us.' Then the holy Andrew looked towards heaven, and said, 'My Lord Jesus Christ, I know that thou art not far from thy servants; and I beheld thee in the boat and spake with thee as with a man. Now therefore, Lord, I pray thee that thou appear to me in this place.' When this was said, the Lord appeared unto him, his face like that of a fair child, and said to him, 'Andrew, look on me, with thy disciples.' Then the holy Andrew prayed and said, 'Forgive me, my Lord, that I spake to thee as to a man, and perhaps I have sinned in that I knew thee not.' The Lord said to him, 'Andrew, thou didst no whit sin; but for this cause I did it, for that thou saidst that thou couldst not journey to this place in three days. Therefore I so appeared to thee, for I am mighty in word

heorte, & hie sýn ofergytende þisse sæwe ege.' Se halga St. Andrew exhorts them to have courage, and not to be afraid.
 Andreas þa cwæð to his discipulum, 'Sumre tide mid þy þe
 we wæron mid urum Drihtne, we astigon mid him on scip,
 & he æteowde us swa he slæpende wære to costianne, ond On the sea he tells them of our Lord's miracle on the sea.
 lyde swiþe hreonesse ƿære sæwe, fram þæm winde wæs gewor-
 den, swa þæt þa sylfan yþa wæron ahafene ofer þæt scip; we
 us þa swiþe ondrédon & cegdon to him Drihtne Hælendum
 Criste, & he þa aras & bebead þæm winde þæt he gestilde;
 ƿa wæs geworden mycel smyltnes on þære sǣ; & hi hine ondre-
 don ealle þa þe his weorc gesawon. Nu þonne, mīn bearn, ne
 ondrædaþ ge eow, forþon þe ure God ús ne forlæteþ.' Ond þus
 cweþende se halga Andreas asette his heafod ofer ænne his dis-
 cipula & he onslep. Drihten Hælende Crist þa wiste, for*ƿon * p. 277.
 þe se halga Andreas þa slep. He cwæþ to his englum, 'Genimaþ St. Andrew went to sleep and the angels carried him to Mar-
 donia.
 Andreas & his discipuli & asettað hie beforan Mermedonia
 ceastre; & mid þy ƿe ge hie þær asetton, hweorfað eft to me.
 þa englas þa dydon swa him beboden wæs; & he astag on
 heofenas. Ða se morgen geworden wæs beforan Mermedonia
 ceastre, & his discipulos ƿær slæpende wæron mid him, & he
 hine awehte & cwæð, 'Arisað ge, mine bearn, & ongytað Godes
 mildheortnesse, seo is nu mid us geworden. Witon we þæt ure
 Drihten mid us wæs on þæm sciþe, & we hine ne ongeaton; he
 hine geeaðmedde swa steorreðra, & he hine æteowde swa swa
 man ús to costianne.' Se halga Andreas þa locode on heofenas
 & he cwæð, 'Mīn Drihten Hælend Crist, ic wāt þæt þu ne eart
 feor fram þinum þeowum, & ic þe beheold on þæm sciþe & ic
 wæs to ƿe sprecende sw[a] to¹ men. Nu þonne, Drihten, ic þe
 bidde þæt þu me þe æteowe on þisse stowe.' þa ƿis gecweden
 wæs, Drihten him æteowde his onsyne on fægernes cildes heowe,
 & him to cwæð, 'Andreas, gefeoh² mid þinum discipulum.' Se
 halga Andreas þa hine gebæd & cwæð, 'Forgif me, *Drihten
 þæt ic to ƿe sprecende wæs swa to men; wen is þæt ic gefy-
 renode, forƿon þe ic þe ongeat.' Drihten him þa to cwæð,
 'Andreas, ne gefyrenodest þu nan wuht, ah forƿon ƿu cwæde
 þæt þu hit ne mihte on ƿrim dagum hider gefaran, forþon ic þe
 swa æteowde, forþon ic eom mihtig mid worde swa eal to dōnne,

¹ MS. *swto*.

The Lord again appear-
 ed to him,
 like a little
 child as to
 his face.

² ? *geseah*.

* p. 278.

to do all things, and to appear to every man as it pleaseth me. Now therefore arise, and go into the city to Matthew thy brother, and bring him out of the city, and all those who are with him. Only I make known unto thee, Andrew, that they shall bring many torments upon thee, and shall scatter thy body through the streets of the city, so that thy blood shall flow upon the earth like water, and they will lead thee forth to death, but they shall not be able to kill thee, but many pains they may bring upon thee. But do thou notwithstanding endure all these things, Andrew, and do not thou after their unbelief. [Remember how many afflictions] I suffered of the Jews, who scourged me and spat upon my face. But all this I endured, that I might show you in what manner ye ought to suffer. [Hearken to me, Andrew, and endure these torments, for many are they in this city who shall believe on my name.] When that the Lord Jesus Christ had said this, he ascended into heaven. Then went the holy Andrew into the city with his disciples, and no man might see him. When they came to the prison door, there found they seven guards standing. The holy Andrew then prayed in his heart, and straightway they became dead men. Then went the holy Andrew to the door of the prison, and he made the sign of Christ's cross, and immediately the doors were opened, and he entered into the prison with his disciples, and saw the blessed Matthew sitting alone singing. Then the blessed Matthew and the holy Andrew kissed one another, and the holy Andrew said to him, 'How is it, brother, that thou art found here? There are now yet three days, and then they will slay thee and eat thee.' The holy Matthew answered him and said, 'Brother Andrew, didst thou not hear the Lord say, Lo, I send you forth as sheep in the midst of wolves? It came to pass therefore, when they sent me to this prison, that I prayed our Lord that he would appear, and straightway he showed himself to me, and said to me, Abide here twenty-seven days, and after that I will send Andrew thy brother to thee, and he shall bring thee out of this prison, and

& anra gehwylcum to æteowenne swa hwæt swa me licað. Nu He bade him
 þonne aris & gang on ða ceastre to Matheum þinum breper, & go into the
 & lade þonne hine of ðare ceastre & ealle þa ðe mid him syndon. city and bring
 Matthew
 away with
 him.
 Eno ic þe gecyþe, Andreas, forþon þe manega tintrega hie þe on-
 bringað, & þinne lichoman geond þisse ceastre lanan hie tostenceað,
 swa þætte þin blód flewþ ofer eorðan swa swa wæter. To deaðe
 hie þe willaþ gelædan, ac hi ne magon; ac manega earfoðnessa
 hie þe magon ongebrigan, ah þonne hweþre aræfne þu þa ealle
 Andreas, & ne do þu æfter heora ungeleafulnessse. [Gemúne ge
 nu manega earfoðnessse] fram Iudeum ic wæs ðrowiende, hie me
 swungon, & hi me spætlædon on minne ondweotan; ah eal ic
 hit aræfnede þæt ic eow æteowe hwylcum gemete ge sceolan
 aræfnan. [Gehiere¹ me Andreas, and aræfna þas tintrego, forþon
 manige synt on þisse ceastre þa sculon geleofan on minne naman.]
 Mid þi he þis cwæð, Drihten Hælend Crist, he astah on heofonas,
 Se haliga Andreas þa ineode on þa ceastre mid his discipulum.
 and nænig man hine ne mihte geseon. Mid þi þe hie comon to
 þæs carcernes dyru, hie þær gemetton seofon hyrdas standan.
 Se haliga Andreas þa gebæd on his heortan, and raðe hio wæron
 deade. Se halga Andreas þa eode to þæs carcernes duru, and
 he worhte Cristes rode tacen, and raþe þa dura wæron ontynde,
 and he ineode on þæt carcern mid his discipulum, and he geseah
 þone eadigan Matheus ænne sitton singende. Se eadiga Matheus
 þa and se haliga Andreas hie wæron cyssende him betwéonon.
 Se halga Andreas him to-cwæð, 'Hwæt is þæt, broþor? hū eart
 þu her gemet? Nu þry dagas to lafe syndon þæt hie þe willaþ
 acwellan, and him to mete gedón.' Se halga Matheus him
 andswarode, and he cwæð, 'Broþor Andreas, ac ne gehyrdest
 þu Drihten cweþende, forþon þe ic eow sende swā swā sceap
 on middum wulfum? Þanon wæs geworden, mid þy þe hie
 me sendon on þis carcern, ic bæd urne Drihten þæt he hine
 æteowde, and hraþe he me hine æteowde, and he me to-
 cwæð, "Onbid hér xxvii daga, and æfter þon ic sende to þe
 Andreas þinne broþor, and he þe út-alæt of þissum carcerne
 and ealle þa mid þe syndon." Swā me Drihten to-cwæþ, ic
 gesie. Broðor, hwæt sculon we nu dón?' Se halga Andreas

¹ Cambridge
MS. C.C.C.
S. 8.

Andrew was
exhorted to
endure all
sufferings for
Christ's sake.

He then went
to the prison
where St.
Matthew was;
the guards
fall down
dead before
him.

He took
Matthew out
of prison.

all those that are with thee. As the Lord said to me, I now behold it done : and now, brother, what shall we do ?' Then the holy Andrew and the holy Matthew prayed to the Lord, and after the prayer the holy Andrew put his hand upon the men's eyes who had been blinded, and they received their sight ; and afterwards he set his hand upon their hearts, and their understanding returned to them again. The holy Andrew said to them, ' Go to the lower part of this city, and there ye shall find a great fig tree ; sit under it, and eat of its fruit until I come to you.' They said to the holy Andrew, ' Come now with us, for thou art our ruler, lest haply they catch us again and put us to the worst torments.' The holy Andrew said to them, ' Go ye thither, for nothing shall hurt you nor trouble you.' And straightway they all went as the holy Andrew bade them ; and there were in the prison two hundred and eight and forty men, and nine and forty women, whom the holy Andrew sent forth therefrom ; and he (the holy Andrew) caused the blessed Matthew to go eastward with his disciples, and they settled upon the hill where the blessed apostle Peter was. And he dwelt there with him. Then went the holy Andrew out of the prison, and he began to go out through the midst of the city, and came to a certain place where he saw a column standing, and upon the column a brazen image. And he sat down by the column waiting what should happen to him. Then went out those wicked people that they might bring forth the men and eat them, and they found the prison door open, and the seven guards lying dead. When they saw that, they returned again to their rulers and said, ' We found your prison open, and entering in we found no man there.' When the chiefs of the priests heard that, they said among themselves, ' What may this be ? Perhaps some miracle has come into the prison, and slain the keepers and suddenly released those who were shut up there.' After these things the devil appeared in the likeness of a youth and said to them, ' Harken to me and seek out here a certain stranger whose name is Andrew, and kill him :

þa and se halga Matheus gebædon to Drihtne, and æfter þon gebede se haliga Andreas sette his hand ofer þara wera eagan þe þær on lande wæron, and gesihþe hie onfengon. And eft he sette his hand ofer hiora heortan, and heora andgeat him eft to-hwirfde. Se haliga Andreas him to-cwæð, ‘Gangað on þas niþeran dælas þisse ceastre, and ge þær gemétað mycel fīc-treow: sittað under him and etað of his wæstmum oð þæt ic eow tō-cyme.’ Hi cwædon to þam halgan Andrea, ‘Cum nu mid us, forþon þe þu éart úre wealdend, þy læs wén is þæt hi us eft genimon and on þa wyrstan tintregu hie us ongebringan.’ Se haliga Andreas him to-cwæð, ‘Farað þider, forþon þe eow nænig wiht ne derað ne ne swenceþ.’ And hraðe hie þa ealle ferdon, swá him se halga Andreas bebad. And þær wæron on þæm carcerne twá hund and eahta and feowertig wera, and nigon and feowertig wifa, ̥a se haliga Andreas þánon onsende. And þone eadigan Matheum he gedyde gangan to þam east-dæle mid his discipulum and se haliga Andreas asetton on þa dune þær se eadiga Petrus se apostol wæs. And he þær wunode mid him. Se haliga Andreas þa úteode of þæm carcerne, and he ongan gangan út þurh midde þa ceastre, and he com to sumre stowe, and he þær geseah swer standan, and ofer þone swer ærne onlicnesse. And he gesæt be þam swere ánbidende hwæt him gelimpan scolde. Ða únrihte men þa eodon þæt hie þa men útgelæddon, and hie to mete gedón. And hie gemetton þæs carcernes duru opene, and þa seofon hyrdas deade licgan. Mid þy þe hie þæt gesawon hie eft hwirfdon to hiora ealdormannum, and hie cwædon, ‘þīn carcern open we gemetton, and ingangende nænige^a we þær gemetton.’ Mid þī þe hie gehyrdon þara sacerda ealdormen, and hie cwædon him betweonan, ‘Hwæt wile þis wesan? Wén is þæt hwile wundor ineode on þæt carcern and þa hyrdas acwælde, and somnunga^b þy þær betynede wæron.’ Æfter þiossum him æteowde deofol on cnihtes onlicnysse, and him tō-cwæð, ‘Gehyrað me, and secað her sumne ælpeodigne man þæs nama is Andreas, and acwellað hine. He þæt is se þa gebunde-

Andrew restored sight to a number of persons who had been deprived of sight.

He found two hundred and forty-eight men and forty-nine women in the prison.

St. Matthew is directed to go to St. Peter.

The Mardonians come to the prison and find their captives gone.

The devil appears to them and tells them to kill Andrew.

^a MS. mænige.

^b A word lost. Read somnunga alyse þa þe þær &c.

he it is that brought out of the prison those who lay bound there, and he is now in this city: if ye now know him, hasten, my children, and slay him.' The holy Andrew said to the devil, 'O thou shaft hardened to all wickedness, thou that dost ever fight against mankind! My Lord Jesus Christ hath trodden thee down in hell.' When the devil heard this he said to him, 'I hear thy voice but I know not where thou art.' The holy Andrew said to him, 'Inasmuch as thou art blind thou seest not any of God's holy ones.' Then said the devil to the people, 'Behold ye and see him, for he it is that spake to me.' The townspeople ran and shut the gates of the city, and they sought the holy Andrew that they might take him. The Lord Jesus appeared then to the holy Andrew and said to him, 'Arise, Andrew, and show yourself to them, that they may perceive my power to be in thee.' Then the holy Andrew arose in the sight of the people and said, 'I am Andrew whom ye seek.' Then the people ran and took him and said, 'Inasmuch as thou diddest thus to us, we will repay thee again.' And they took counsel how they might slay him. Then went the devil among them and said to the people, 'If it so please you, let us put a rope about his neck, and drag him through the streets of the city, and let us do this until he die, and when he is dead, let us divide his body among our townsfolk.' And when all the people heard that, it pleased them, and straightway they put a rope about his neck, and they dragged him through the streets of the city. And while the blessed Andrew was thus dragged along, his flesh was mingled with the ground so that his blood flowed upon the earth like water. And when evening was come they put him into the prison, and bound his hands behind him and left him; and all his body was crushed. So also on the next day they did the same to him. Then cried the holy Andrew and said, 'My Lord Jesus Christ, come and see what they do to me thy servant; and I endure it all for thy commandment which thou gavest me, saying, Do not thou after their unbelief. Behold, Lord, and see

nan of þissum carcerne útalædde, and he is nú on þisse ceastre ;
ge hine nú witon, efstað mine bearn and acwellað hine.' Se
haliga Andreas þa cwæð to þam deofle, 'Ana þu heardeste stræl^a St. Andrew
to æghwilcere únrihtnesse; þu þe simle fihstest wið manna cyn. strives with
the devil.
Mín Drihten Hælend Crist þe gehnæde in helle.' Þæt deofol
þa he þis gehyrde, he him to-cwæð, 'Þine stefne ic gehiere, ác
ic ne wát hwær þu eart.' Se haliga Andreas him tó-cwæð,
'Forþon þe þu eart blind þu ne gesihst ænigne óf Godes þam
halgum.' Þæt deofol þa cwæð to þam folce, 'Behealdað eow
and geseoð hine, forþon þe he þæt is se þe wið me spræc.' Ða
burh-leode þa úrnon, and hi betyndon þære ceastre gátu, and hie
sohton þæne halgan Andreas þæt hie hine genamon. Drihten
Hælend hine þa æteowde þam haligan Andrea, and him tó-cwæð,
'Andrea arís, and gecyð him þæt hie ongieton mín mægen on þe
wesan.' Se haliga Andreas þa arás on þæs folces gesihpe, and
he cwæð, 'Ic eom sé Andreas þe ge secap.' Þæt folc þa árn, Andrew gives
himself up to
them.
and hie hine genámon and cwædon, 'Forþon þu us þus dydest
we hit þe forgyldað.' And hie þohton hu hie hine acwellan
meahton. Þa wæs se deofol ingangende, and cwæð to þam They drag
him about the
city by a rope.
folce, 'Gif eow swá licige uton sendon ráp on his swyran, and
hine teon þurh þisse ceastre lanan, and þis uton we don oppæt
he swelte. And mid þi þe he dead sie, uton we dælan his
lichaman urum burh-leodum.' And þa eall þæt folc þæt gehi-
erde, hit him licode, and hraðe hie sendon ráp on his sweoran,
and hie hine tugon geond þære ceastre lanan. Mid þi þe se All his body
was crushed
and his flesh
mingled with
the ground.
eadiga Andreas wæs togen his lichama wæs gemengeð mid þære
eorðan, swá þæt blod fleow ofer eorðan swá wæter. Ða æfen
geworden wæs, hi hine sendon on þæt carcern, and hie gebun-
den his handa behindan, and hie hine forleton; and eall his
lichama [wæs] gelysed. Swilce opre dæge þæt ilce hie dydon.
Se haliga Andreas þa weóp, and hé cwæð, 'Mín Drihten
Hælend Crist, cum and geseoh þæt hie me doð þinum þeowe;
and eall ic hit aræfnie for þinum gebode, þe þu me sealdest,
and þu cwæde, "Ne dó æfter hiora úngeleaffulnessse." Beheald,

^a Compare the parallel passage in the poetical legend of St. Andrew,
ll. 2380-90, *Kemble's Edition*.

what they do to me.' While he thus spake the devil said to the people, 'Smite him on the mouth, that he speak not thus.' Then it came to pass that they shut him up again in the prison. Then took the devil with him seven other devils, which the holy Andrew had put to flight from the place, and they entering into the prison stood in the sight of the blessed Andrew, and reviling him with great reproaches they said, 'What is it thou hast found here? Who shall deliver thee now from our power? Where is thy boasting and thy trust?' Then said the devil to the other devils, 'My children, slay him, for he hath shamed us and our deeds.' Then the devils blew upon the holy Andrew, and they saw the sign of Christ's cross upon his countenance and durst not approach him, but they quickly fled away. The devil said to them, 'My children, wherefore did ye not kill him?' They answered him and said, 'We could not, for we saw the sign of Christ's cross upon his countenance, and we were afraid: we know that before he came into this affliction he was our master; kill thou him if thou canst; we will not obey thee in this, lest haply God deliver him and send us into worse torments.' The holy Andrew said to them, 'Though ye kill me, yet will I not do your will, but I will do the will of my Lord Jesus Christ.' And when they heard this they flew away. On the morrow it came to pass again that they dragged forth the holy Andrew, and he cried with a loud voice to the Lord, and said, 'My Lord Jesus Christ, these torments are sufficient for me, for I am worn out. My Lord Jesus Christ, once thou didst suffer on the cross and thou saidest, Father, wherefore hast thou forsaken me? Now it is three days since I was dragged through the streets of this city; thou knowest, Lord, the weakness of man; receive thou my spirit. Where are thy words, Lord, wherewith thou didst encourage us, saying, If ye obey me and follow me, not one hair of your head shall perish? Behold, Lord, and see how that my flesh and the hairs

Drihten, and geseoh hu hie me doð.' Mid þi he þus cwæð, þæt deofol cwæð tó þam folce, 'Swingað hine on his muð, þæt he þus ne sprece.' Ða geworden wæs þæt hie hine eft betyndon on þam carcerne. Ðæt deofol þa genam mid him opre seofon deoflo, þa þe [se] haliga Andreas þanon affliemde, and ingangende on þæt carcern hie gestodon on gesihþe þæs eadigan Andreas, and hine bismriende mid myclere bismre, and hie cwædon, 'Hwæt is þæt þu her gemetest? hwile gefreolseð þe nú of úrum gewearde? hwær is þin gilp and þin hiht?' Þæt deofol þa cwæð to þam oðrum deoflum, 'Mine bearn, acwellað hine, forþon he us gescende and ure weorc.' Þa deofla þa blæstan hie ofer þone halgan Andreas, and hie gesawon Cristes rôdetácen on his onsiene; hi ne dorston hine genealæcan, ac hraðe hie on weg flugon. Þæt deofol him to-cwæð, 'Míne bearn, for hwon ne acwealdon ge hine?' Hie him andswarodon and hie cwædon, 'We ne mihton, forþon þe Cristes rôde-tánc' on his onsiene we gesawon, and we us ondredon. We witon forþon þe ær he on þæs earfoðnesse com he úre wæs wealdend. Gif þu mæge, acwel hine; we þe on þissum ne hersumiað, þy læs wén sie þæt hine God gefreolsige and us sende on wyrsan tintrego.' Se haliga Andreas him to-cwæð, 'Þeah þe ge me acwellan, ne dó ic eowerne willan, ac ic dó willan mínes Drihtnes Hælendes Cristes.' And þus hi geherdon and on weg flugon. On mergen þa geworden wæs eft hie tugon þone halgan Andreas, and he cigde mid mycle wópe to Drihtne, and cwæð, 'Mín Drihten Hælend Crist, me genihtsumiað þas tintrega, forþon ic eom geteorod. Min Drihten Hælend Crist, áne tid on rôde þu þrowodest and þu cwæde, "Fæder, for hwon forlête þu mé?" Nú III dagas syndon syððan ic wæs getogen þurh þisse ceastre lanum. Þu wast, Drihten, þa menniscan tyddernysse, hát onfón minne gast. Hwær syndon þine wórd, Drihten, on þam þu us gestrangodest, and þu cwæde, "Gif ge me gehyrað and ge me beoð fylgende, ne án loc of eowrum heafde forwyrð?" Beheald, Drihten, and geseoh for^a þinum lichaman and loccas mines heafdes mid þisse eorðan synd gemengde. Áne III dagas

The devil with seven other devils appeared to St. Andrew and reproached him.

They saw the cross on his countenance.

The devils fled from him.

¹ So in MS., but read rôde-tánc.

On the morrow St. Andrew is again dragged out of prison.

St. Andrew prays for help and strength.

^a The text is corrupt. Read forþi min lichama.

of my head are mingled with the earth. It is but three days since I was dragged to the fearfulest torments, and thou didst not appear to me. My Lord Jesus Christ, strengthen thou mine heart.' While he prayed thus, the Lord's voice was heard speaking to the holy Andrew in Hebrew, 'My Andrew, heaven and earth may pass away; my words shall never pass away. Look behind thee and see thy flesh and the hairs of thy head, what is become of them.' The holy Andrew looked and saw a full-blown tree bearing fruit, and he said, 'Now I know, Lord, that thou hast not forsaken me.' It came to pass in the evening they shut him up in the prison, and they said among themselves, 'For on this night he dieth.' The Lord Jesus Christ appeared to him in the prison, and stretched out his hand and took him and said, 'Andrew, arise.' When he heard that, straightway he arose whole, and he prayed and said, 'I give thee thanks, my Lord Jesus Christ.' Then the holy Andrew looked and saw a column standing in the midst of the prison, and upon the column a stone image; and he stretched out his hand and said to it, 'Fear thou the Lord and the sign of his cross, before which heaven and earth tremble. Now therefore, O image, do that I bid thee in the name of my Lord Jesus Christ. Send a great stream through thy mouth, so that all the men may be destroyed who are in this city.' When the blessed Andrew had thus spoken, straightway the stone image sent forth a great stream through its mouth like brine, and it consumed the men's bodies and killed their children and their cattle. And they all strove to flee from the city. Then said the holy Andrew, 'My Lord Jesus Christ, forsake me not, but send me thine angel from heaven in a fiery cloud that he may compass all this city, that men may not approach it for the fire.' And as he thus spake, a fiery cloud descended from heaven, and it surrounded all the city. When the blessed Andrew perceived that, he blessed the Lord. And the water increased up to the height of a man's neck and fiercely consumed their bodies. And they all cried and said, 'Woe to us, for all these things have come upon us on account of this stranger whom we shut up in the prison. What shall we now do?'

syndon syððan ic wæs getogen to þæm wyrstan tintregum, and þu me ne æteowdest. Mīn Drihten Hælend Crist, gestranga mine heortan.' Ðus gebiddende þam halgan Andrea Drihtnes stefn wæs geworden on Ebreisc, cwepende, 'Mīn Andreas, heofon and eorðe mæg gewitan; min word næfre ne gewītaþ. Bebeald æfter þe and geseoh þinne lichaman and loccas þines heafdes, hwæt hie syndon gewordenene.' Se haliga Andreas þa lociende he geseah geblowen treow wæstm-berende; and he cwæð, 'Nū ic wat, Drihten, forþon þæt þu ne forlete mē.' On æfenne þa geworden hie hine betyndon on þam carcerne, and hio cwædon him betwynum, 'Forþon þe pisse nihte he swelt.' Him æteowde Drihten Hælend Crist on þæm carcerne, and he apenede his hānd and genam, and he cwæð, 'Andreas, arīs.' Mid þi þe he þæt gehyrde hraþe he þa arās gesūnd, and he hine gebæd, and he cwæð, 'þancas ic þe dō, mīn Drihten Hælend Crist.' Se haliga Andreas þa lociende he geseah on middum þæm carcerne swer standan, and ofer þone swer stānenne anlicnesse. And he apenede his handa and hiere to-cwæð, 'Ondræd þe Drihten and his rôde-tanc, beforan þæm forhtigað heofon and eorþe. Nū þonne, anlicnes, dō þæt ic bidde on naman mines Drihtnes Hælendes Cristes; sænd mycel wæter þurh þinne muþ, swā þæt sien gewemmede ealle þa on pisse ceastre syndon.' Mid þi [þe] he þus cwæð, se eadiga Andreas, hraþe sio stānene¹ onlicnes sendde mycel wæter þurh hiora muþ swa sealt, and hie æt manna lichaman, and hit acweælde heora bearn and hyra nytenu. And hie ealle woldon fleon of þære ceastre. Se haliga Andreas þa cwæð, 'Mīn Drihten Hælend Crist, ne forlæt me, ac send me þinne engel of heofonum on fyrenum wolcne, þæt þa embgange ealle þas ceastre þæt ne magen geneosian for þæm fyre.' And þus cwepende, fyren wolc astah of heofonum, and hit ymbsealde ealle þa ceastre. Mid þy þæt ongeat se eadiga Andreas, he bletsode Drihten. Þæt wæter weox oþ mannes swuran, and swiþe hit æt hyra lichaman. And hie ealle cigdon and cwædon, 'Wā ús, forþon þe þas ealle úp cōman for þissum ælþeodigum, þe we on þissum carcerne betýned hæbbað. Hwæt beo we dōnde?' Sume hie cwædon,

His flesh and hairs that he had lost become a full-blown tree bearing fruit.

St. Andrew saw also a stone image on a brass column.

The apostle bids the stone image to send out a stream of brine from its mouth.

¹ MS. stefne.

A fiery cloud descended from heaven.

Some of them said, 'If it so please you, let us go to the prison and bring him out therefrom, lest perhaps we perish miserably; and let us all cry, and say that we believe on the Lord of this stranger; then will he remove these afflictions from us.' When the blessed Andrew perceived that they were turned to the Lord he said to the stone image, 'Cease now, through the might of our Lord, and send forth no more water out of thy mouth.' And this said, the water ceased and came forth no more out of its mouth. Then went the holy Andrew out of the prison, and the water itself did him reverence before his feet. And they who remained came to the prison door and said, 'Pity us, O God, and do not to us as we did to this stranger.' Then prayed the holy Andrew in the sight of the people, and the earth opened and swallowed up the water with the dead men. The people who saw that were greatly afraid and said, 'Woe to us, for this death is from God, and he will kill us for the afflictions which we wrought upon this man. Truly he is sent from God, and he is God's servant.' The holy Andrew said to them, 'My children, be not afraid, for those who are now in this water shall live again. And for this cause has this thing happened, that ye may believe on my Lord Jesus Christ.' Then prayed the holy Andrew to the Lord and said, 'My Lord Jesus Christ, send thine Holy Spirit, that he may awaken all those who are in this water, that they may believe on thy name.' Then the Lord bid all those who were in the water to arise. And after this the holy Andrew caused a church to be built on the spot where the column stood. And he gave them the commandments of the Lord Jesus Christ, and said, 'Love him, for great is his power.' And he set one of their chief men as bishop over them, and baptized them and said, 'Now then I am ready to go to my disciples.' Then they all besought him and said, 'Stay with us yet a little time, that thou mayest establish tranquillity amongst us, because we are newly turned to this faith.' But the holy Andrew would not hearken to them, but he bade them farewell and so left them.

‘Gif eow swa līce þuhte, utan gangan on þissum carcerne and hine út forlāetan, þy læs wén sie þæt we yfele forweorþon; and uton we ealle cigean and cweþan, forþon þe we geleofað on Drihten þyses ælþeodigan mannes; þonne afyrseþ he þas earfoðnesse fram ús.’ Mid þi se eadiga Andreas ongeat þæt hie to Drihtene wæron gehwerfede, he cwæð to þære stānenan ānlicnesse, ‘Ara nū þurh mægen úres Drihtenes, and ma wæter of þinum muþe þu ne sēnd.’ And þa gecweden þæt wæter oflān, and ma of heora muþe hit ne eode. Se haliga Andreas þa út-eode of þam carcerne, and þæt selfe wæter þegnunge gearwode beforan his fotum. And þa þær to lafe wæron, hie comon tō þæs carcerne duru, and hie cwædon, ‘Gemiltsa us God, and ne dō us swā swā we dydon on þisne ælþeodigan.’ Se haliga Andreas þa gebæd on þæs folces gesihþe, and seo corpe hie ontynde and hio forswearh þæt wæter mid þam mannum. Þa weras þa þæt gesawon hie him swiþe ondrædon, and hie cwædon, ‘Wā us, forþon þe þes deað fram Gode is, and he us wile acwellan for þissum earfoðnessum þe we þissum mannan dydon. Soðlice fram Gode he is send, and he is Godes þeowa.’ Se halga Andreas him to-cwæð, ‘Mine bearn, ne ondrædaþ ge eow forþon þe þas þe on þis wætere syndon eft hie libbað. Ac þis is forþon þus geworden þæt ge geleofon on minum Drihtne Hælendum Criste.’ Se haliga Andreas þa gebæd to Drihtne and cwæð, ‘Mīn Drihten Hælend Crist, send þinne þone Halgan Gast, þæt āwece ealle þa þe on þisse wætere syndon, þæt hie geliefon on þinne naman.’ Drihten þa het ealle arisan þe on þam wætere wæron. And æfter þissum se haliga Andreas het cyrican getimbrian on þære stowe þær se swer stod. And he him sealde bebodu Drihtnes Hælendes¹ Cristes, ‘And lufiað hine forþon mycel is his mægen.’ And ænne of heora aldormannum to bisceope he him gesette, and he hi gefullode and cwæð, ‘Nū þonne ic eom gearo þæt ic gange to minum discipulum.’ Hie ealle hine bædon and hie cwædon, ‘Médmycel fæc nu gyt wuna mid ús, þæt þu us gedefra gedó, forþon þe we niwe syndon to þissum geleafan gedón.’ Se halga Andreas hie þa nolde gehieran, ac he hie grette and hie swā forlet. Him fylgede mycel

At the people's entreaties he bids the image to cease its operations.

The earth opens and swallows the dead.

These are afterwards raised to life.

¹ MS. hælendest.

He converted them to Christianity.

And a great multitude of the people followed him weeping and crying. And there shone a light over their heads, while the holy Andrew was journeying thence, and the Lord Jesus Christ appeared to him on the way in the form of a fair child, and said to him, 'Andrew, wherefore departest thou thus without fruit of thy labour, and hast forsaken those who besought thee, and pitiedst not the children of those who followed thee weeping? Their clamor and cry have ascended up to me in heaven. Now therefore return again to the city, and remain there seven days, that thou mayest confirm their minds in my faith. Go then to the city [and abide there] with thy disciples, and with those also who believe in my faith.' When he had said this, the Lord Jesus Christ ascended up to heaven, and the blessed Andrew returned to the city Marmadonia and said, 'I bless thee, my Lord Jesus Christ, thou that turnest all souls to thee, that thou didst not let me depart in my anger from this city.' And the people rejoiced with great joy. And he abode with them there seven days, teaching and confirming their hearts in the faith of our Lord Jesus Christ. When the seven days were fulfilled, as the Lord had commanded him, he departed from the city Marmadonia and hastened to his disciples; and all the people conducted him forth with joy and said, 'There is one Lord God, he is Jesus Christ, and the Holy Ghost, to whom is glory and power, in the holy Trinity, everlastingly, world without end, for ever.']

manigo þæs folces wepende and brymende. And þa ascān leoht ofer hieora heafod, mid þi se halga Andreas þanon wæs farende, [and] him ætiwde Drihten Hælend Crist on þam wege on ānsine fægere cildes, and him to-cwæð, ‘Andreas, for hwan gæst þu swā buton wæstmes þines gewinnes, and þu forlete þa þe þe bādon, and þu nære miltsiend ofer heora cild þa þe wæron fylende and wepende? Þara cīrm and wōp to me astah on heofonas. Nu þonne hwyrf eft on þa ceastre and beo þær seofon dagas, oppæt þu gestrangie heora mod on minne geleāfan. Gang þonne to þære ceastre mid þinum discipulum, and ge^a on minne geleāfan geleofan.’ Mid þi he þis cwæð, Drihten Hælend Crist, he astah on heofonas. Se eadiga Andreas þa wæs eft hwyrfende on Marmadonia ceastre, and he cwæð, ‘Ic þe bletsige mīn Drihten Hælend Crist, þu þe gehwyrfest ealle saula, forþon þu me ne forlete út-gangan mid minre hat-heortan of þisse ceastre.’ Hio wæron gefeonde mycle gefean, and he þær wunode mid him seofon dagas, lārende and strangende hira heortan on geleāfan ures Drihtnes Hælendes Cristes. Mid þi þe þa wæron gefyllede seofon dagas swā swa him Drihten bebead, he ferde of [Mar]madonia ceastre efstende to his discipulum. And eall þæt folc hine lādde mid gefean and hie cwædon, ‘An is Drihten God, se is Hælend Crist, and se Halga Gast, þam is wuldor and geweald on þære Halgan Þrynnysse þurh ealra worulda woruld soðlice a butan ende^b.’]

After this, when Andrew is leaving the city, Jesus bids him to go back.

He returned and abode seven days.

Then he returned to his disciples.

^a Perhaps we should read *þa þe*.

^b From the Cambridge MS. C.C, C. S. 8.

CORRECTIONS.

- P. 2, l. 2, *for* 'A.D. 979.' *read* 'A.D. 971.'
- P. 3, l. 3, *for* 'A.D. 979.' *read* 'A.D. 971.'
- P. 8, l. 2 from bottom, *for* 'then' *read* 'then as'
- P. 8, l. 2 from bottom, *for* 'as' *read* 'so the'
- P. 22, l. 14, *for* 'be mindful of' *read* 'attend to'
- P. 22, l. 15, *for* 'if he first have devoted himself to' *read* 'if he should first hinder himself from'
- P. 26, l. 8 from bottom, *for* 'feast' *read* 'fast'
- P. 40, l. 9, *for* 'to' *read* 'do'
- P. 84, l. 6, *for* 'iron' *read* 'brazen'
- P. 92, l. 14 from bottom, *for* 'noon' *read* 'nine'
- P. 94, l. 13 from bottom, *for* 'may' *read* 'may and can'
- P. 100, l. 6, *for* 'hell-' *read* 'eternal'
- P. 108, l. 11, *for* 'death' *read* 'deeds'
- P. 128, l. 14, *for* 'thirty' *read* 'thirty-three'
- P. 128, l. 8 from bottom, *for* 'sins' *read* 'sins, and to hear their prayers'

PREFACE TO THE BLICKLING GLOSSES.

THE following glosses are taken from a copy of the Roman Psalter¹ in the library at Blickling Hall, now in the possession of the Dowager Marchioness of Lothian. From the similarity of the writing to that of the Lindisfarne Gospels², we may safely conclude that the Latin text was written about the beginning of the eighth century. The book once contained 117 leaves, of which only 88 now remain. The subjoined table shows which leaves are wanting and what parts of the psalter are contained in the remaining leaves :

LEAVES.

- 1— 5 wanting.
6 stands after leaf 93 ; it=Iudicabit populos ix. 9—
 rapiat pauperem ix. (2nd part) 9.
7—22 wanting.

¹ An extract from the preface to the *Quincuplex Psalterium* of Jacobus Faber Stapulensis (secunda emissio, 1513) may serve to explain the relation of the Roman to the Gallican and other psalters: 'Caeterum in vnum corpus quinque psalteria redeimus; Gallicum, Romanum, Hebraicum, Vetus, et Conciliatum, vt ex eorum mutua inuicem collatione iuuentur ii quos similis indaginis cura mordebit, et ob id praeterea vt multi cantus ecclesiastici vnde sumpti sint agnoscantur. At rursus quaeret aliquis cur ita vocentur cum singulum quodque Latino sermone conscriptum sit. Hac crediderim ratione Romanum dici . . . quod Romae emendatum a Hieronymo (ceu ex eius prologo dilucet) in ecclesia caneretur Romana, id est Gallia transalpina. Et Gallicum, quod eo ecclesia Gallica, id est cisalpina vteretur; et illud esse arbitror quod ad preces Paulae et Eustochii secundo correxit Hieronymus, hoc ductus argumento, quod in vetustis codicibus illud obelis et asteriscis reperimus annotatum, quemadmodum scribit idem Hieronymus se annotasse. Hebraicum vero, quod nulla media intercedente lingua ex Hebraeo ad Sophronii preces Latina illud donarit colonia. Quae tria psalteria tribus columnis altrinsecus e regione positis descripta maiores nostri magna diligentia describi curarunt, et descripta custodiri, vt in vetustioribus bibliothecis licet adhuc intueri . . . Porro Psalterium Vetus dicitur, quod eo vel maxime ante editionis a Hieronymo emendatus vterentur ecclesiae. Conciliatum, quod pauca addat aut mutet ad Gallicum, quo magis veritati et Hebraico concordet psalterio, et quandoque vt aptior et accommodatior habeatur sermo.'

² These Gospels were written by Eadfrith, who was bishop of Lindisfarne from 698 to 721.

LEAVES.

23—27 = *dum clamarem* xxxi. 3—*rectos corde* xxxvi. 14.

28 wanting.

29—39 = *Salus autem* xxxvi. 39—*non spernit* l. 19.

40—41 wanting.

42—75 = *Quis dabit* lii. 7—*ante deum* xciv. 6.

76—79 wanting.

80—90 = *Quia cinerem* ci. 10—a *persequenti*³ cviii. 31.

91 wanting.

92—117 = *Iocundus homo* cxi. 5—end of last psalm.

Each page contains twenty-four lines. When a line begins with a capital letter, the capital is written a little way out in the margin. Each psalm begins with a large ornamental letter; a few psalms have a line of such letters.

Beside the Psalter, the volume, as now bound, contains a calendar which fills three leaves. This stands before the Psalter; it is written in a hand of the fourteenth century.

At the end of the book are two leaves; the first bears on its first page some extracts from the gospels in Latin, namely (1) Mark xvi. 14—20; (2) Matthew ii. 1—12; (3) Luke i. 26—38 *missus verbum tuum*; (4) John i. 1—7 *lumine*; 9—14, the latter part of verse 7 and the whole of verse 8 being omitted. On the other leaf are the names of several clerks of the city of Lincoln.

The glosses are of two kinds. First a few old ones, written in red. These are distinguished in our list by being printed in thick type. Some are in Saxon, some in Latin. The others are full two centuries later; they are written in black, and are far more numerous than the red ones. Of these also some are in Saxon, some in Latin. The Latin glosses are not given in our list, except a few which contain a word or two of Saxon. The word *ȝ* (and), which in the MS. begins many of the glosses, has been omitted for convenience, otherwise they are set down as they stand, and followed by the Latin words which they render or explain. The references to psalm and verse, both in list and preface, are to the psalter in the Vulgate (edition of Paris, 1855), the Roman Psalter not being easily accessible.

E. BROCK.

³ A later hand has completed the verse by adding '*bus animam meam*,' and has written a Latin hymn to the Virgin at the foot of the page.

THE BLICKLING GLOSSES.

ablicen : *see* beo a.
 ablysien : erubescant 34. 4.
 acworren : *see* rice.
 acymð : }
 acymp : } *see* hwa.
 he acyrde : conuertit 77. 44.
 þæt he acyrde : ut auerteret 77.
 38.
 hi acyrdon : auerterunt 77. 57.
 acyrrendum : auertente 103. 29.
 adoæn : *see* milcum.
 adolfenre : *see* an-ælede.
 adunestigaþ : descendunt 103. 8.
 æbylgnesse : indignationis 101. 11.
 æbylgnis : indignatio 68. 25.
 æbylgnisse : indignationis 77. 49.
 æceres : *see* blosma.
 æfenne : *see* gegearwunga.
 on æfenne þu geblissast : uespere
 delectaueris [u altered to b] 64. 9.
 æfre : *see* þy læs.
 æfter menigo : secundum multitu-
 dinem 150. 2.
 æhta : possessiones 77. 48.
 ælc gemetine : omnis conuentus
 61. 9.
 ælce : tota 55. 6.
 ælcne : *see* ofsloh.
 þa ælfremedan : alienigenae 82. 8.
 ælfremedra : alienorum 143. 7.
 ærendracan : *see* on-sanda.
 æryndracan [in a later hand ?] :
 legati 67. 32.
 æt[r]ene þa beoð begalene : uene-
 fici quae incantantur 57. 6.

ætspurne : *see* þy læs.
 afeoll : *see* ascoben.
 afyl : *see* ahyld.
 he afyrde : abstulit 77. 52.
 afyrrede : *see* beoð a.
 age þu : posside 78. 11.
 ageald : retribuit 102. 10.
 ageot : effunde 68. 25.
 ageot ut flane : effunde frameam
 34. 3.
 ageotap : effundite 61. 9.
 on agraferum anlicnessum : in
 sculptilibus 77. 58.
 hy ahofon : extollerunt 82. 3.
 ahyld uel afyl : praecipita 54. 10.
 ahyldon : declinauerunt [sic] 54.
 4.
 ahyldon : declinauerunt 101. 12.
 se alædeð : qui educit 67. 7.
 altrás : altaria 83. 4.
 se alyseð of : qui redimet [i altered
 from e] de 102. 4.
 þu ameredest : examinasti 65. 10.
 [The glossator seems to have
 read exanimasti.]
 on an : in unum 101. 23.
 anæl ligræscas : corusca corusca-
 tiones 143. 6.
 an-ælede of fyre 7 adolfenre : in-
 censa igni et effossa 79. 17.
 andetten : confiteantur 144. 10.
 andwalde : como 31. 9.
 heo andwyrde him on wege mæ-
 genes his : respondit ei in uia
 uirtutis suae 101. 24.

on angnisse : in erumna 31. 4.
 hy anhyredon : aemulati sunt 77. 58.
 anhyrnedo : unicornis 91. 11.
 anlicnessum : *see* agrafenum.
 on an-mittum : in stateris 61. 10.
 anmod : unanimis 54. 14.
 an-mode : unanimes 67. 7.
 of ansyne : a facie 67. 3.
 he anydde : reppulit 77. 60; 77. 67.
 þu anyddest : reppulisti 59. 3.
 arærende : *see* cweade.
 he arærð : erigit 144. 14.
 aris : exsurge [*first time*] 56. 9.
 arise : exurgat 67. 2.
 on asædnessum : in holocaustis 65. 13.
 þem ascadendum. quia carbones inseparunt scoria de ferro : [*marginal gloss on*] cum carbonibus 119. 4.
 ascoben afeoll : impulsus uersatus sum 117. 13.
 of ascununga : de execratione 58. 13.
 asendeð : inmittet 33. 8.
 asete : pone 82. 12.
 þu asettest : posuisti 65. 11.
 he aspende : dispersit 111. 9.
 asten : *see* granode.
 astigaþ : ascendunt 103. 8.
 astyred : *see* beon, bið a.
 asyndriende : segregans 67. 10.
 awendednis : commutatio 54. 20.
 awest : deserta 68. 26.
 awripe : solueret [*altered from soluat*] 101. 21.
 awurtwalude : exterminauit 79. 14.
 awyrp : iacta 54. 23.
 awyrtwalað : exterminabit 145. 9.
 he aþenede : expandit 104. 39.
 aþeniende : extendens 103. 2.
 on bearme : *see* behæfde.
 begalene : *see* æt[r]ene.
 þone ic behæfde on bearme : quod continui in sinu 88. 51.

beheald : intende 34. 23; 69. 2.
 hy beheoldon : intenderunt 63. 4.
 na behylt : non intendit 80. 12.
 [beh]ylt bogan : intendit arcum 57. 8.
 on bellum : in cymbalis 150. 5.
 beluc : conclude 34. 3.
 ic beo ablicen (*id est* in puritate anime) : dealbabor 50. 9.
 ic ne beo onscunod : non combinabor [*altered from communabo*] 140. 4.
 beon astyred : commoueri 65. 9.
 beorgas : *see* blissunga.
 beoð afyrrede : auferentur 57. 9.
 beoð begalene : *see* æt[r]ene.
 beoð gesceapene : creabuntur 103. 30.
 beoð getrymede : confirmamini 104. 4.
 beoð herede : laudamini 104. 3.
 beoð todraefed : dispergentur 91. 10.
 beoð ymgyrde : *see* blissunga.
 fecundæ berendet : foetosa 143. 13.
 we besencton : obsorbuimus 34. 25.
 be-tuyh cy : inter uaccas 67. 31.
 þu bewruge : protexisti 63. 3.
 biddende : *see* eom.
 þa bilewittan : mansueti 33. 3.
 biþ : fit 102. 3.
 na bið astyred : non commouebitur 111. 6.
 na biþ gemunen : non memorabitur 82. 5.
 bið gereht : dirigetur 101. 29.
 bleow : flauit 147. 18.
 blewþ : florebit 102. 15.
 blisse : exultationis 46. 2.
 blissiað : plaudite 46. 2.
 blissiaþ : exultate 80. 2.
 blissie : laetetur 104. 3.
 blissunga beorgas beoð ymgyrde : exultatione colles accingentur 64. 13.
 bloda : *see* weras.
 blosma æceres : flos agri 102. 15.

blowep: *see* palmtwig.
 bodiaþ: *adnuntiate* 104. 1.
 hi bodiað: *pronuntiabunt* 144. 4.
 bogan: *see* [beh]ylt.
 bogan: *see* tinde.
 on bogan þweorne: in arcum
 peruersum 77. 57.
 borhgiend: *fenerator* 108. 11.
 breadru: *frusta panis* 147. 17.
 brohte: *adtulit* 77. 29.
 burnan on suðdæle: *torrens in*
 austro 125. 4.
 of byman: *see* singaþ o. f.
 fram byrþenum: *ab oneribus* 80. 7.
 bysmredon: *deriserunt* 34. 16.
 on bytole: in freno 31. 9.
 byð geæbylged: *indignabitur*
 102. 9.
 on cafertunum: in atris 91. 14.
 cealf geong uel neowe: *uitulum*
 nouellum 68. 32.
 ceastra: *see* midlene.
 ceder: *coedri* 148. 9.
 cederbeam: *cedrus* 91. 13.
 cederbeamas: *cedri* 103. 16.
 ceocan: *maxillas* 31. 9.
 cneorissa: *see* gemenifyld.
 cnihtas: *pueri* 112. 1.
 cristene: *see* lease.
 cuma: *ospis* 68. 9.
 ic cwæþ: *ego dixi* 81. 6.
 of cweade arærende: *de stercore*
 erigens 112. 7.
 cwed uel meox: *stercus* 82. 11.
 cwyð: *dicet* 57. 12.
 he cwyð: *dicet* 90. 2.
 cy: *see* be-tuyh.
 þæt þu cyðdest: *quod innotuisti*
 143. 3.
 hy cyþan: *innotescant* 78. 10.
 cyþað: *narrate* 104. 2.
 dæge: *see* hwylice.
 dægeredes: *see* [utg]ang.
 demað: *see* hu l.
 on denum: in conuallibus 103. 10.
 deofle: *see* hryre.

deopnes: *abyssus* 103. 6.
 plagæ uestigia dolgsua-
 þhe: *cicatrices* 37. 6.
 dondes: *agentis* 70. 4.
 drencende: *inebrians* 64. 11.
 on drige land: in aridam 65. 6.
 drihten: *see* gemun.
 drinceaþ: *potabunt* 103. 11.
 on drium: *see* eodon.
 drupon: *distillauerunt* 67. 9.
 eahslum: *scapulis* 90. 4.
 eastdæl: *see* swa.
 edlean: *retributiones* 102. 2.
 on edleanunga: in retribuendo
 54. 21.
 ege ȝ fyrhto: *timor et tremor*
 54. 6.
 eletriow: *see* gingen.
 endas: *see* fættiað.
 eodon on drium: *abierunt in sicco*
 104. 41.
 ic eom biddende: *deprecatus sum*
 141. 2.
 eorlicra: *see* geteld.
 eorre: *zelus* 78. 5.
 eouor: *aper* 79. 14.
 þæt he eteð: *ut educat* 103. 14.
 facenfulle: *see* weras.
 færst: *see* þonne þu f.
 of fætnysse hwætes: *adipe fru-*
 menti 147. 14.
 fættiað endas: *pinguescent fines*
 64. 13.
 hy fandedon: *temptauerunt* 34. 16.
 faraþ: *pertransibunt* 103. 26.
 fareð: *pertransibit* 102. 16.
 feawoste: *paucissimi* 104. 12.
 on felda: in campo 77. 43.
 fell: *pellem* 103. 2.
 of feondum: *de inimicis* 58. 2.
 feor: *longe* 64. 6.
 þu feredest: *transtulisti* 79. 9.
 feþera: *pinnas* [*altered to pen-*
 nas] 54. 7.
 under feþerum: *sub pinnis* [*altered*
 to pennis] 90. 4.

flana : iacula 54. 22.
 flane : *see* ageot ut f.
 fram flane fleondre : a sagitta uolante 90. 6.
 fleoge : *see* hundes.
 fleondre : *see* flane f.
 flewþ : fluit 67. 3.
 hy fliton : exercebantur 68. 13.
 on flode : in diluuiio 31. 6.
 ic forbær : subportauit 68. 8.
 ic hit forbere witodlice : subportassem utique 54. 13.
 on forcirringe : in conuertendo 125. 1.
 fordonra : interemptorum 101. 21.
 he fordyde : exterminauit 77. 45.
 fordytt : obstructum 62. 12.
 forecynrene : progenie 144. 13.
 foresette : anticip[e]t 78. 8.
 foretacn : prodigia 77. 43.
 forgnad : contriuit 104. 33.
 þu forgnide : elisisti 101. 11.
 forgnidene [*acc. sing. fem.*] : contritum 50. 19.
 forgnidene [*acc. pl.*] : elisos 144. 14.
 ʒ ne þu ne forhafa : neque conpescaris 82. 2.
 he forhygde : spreuit 77. 62.
 he na forhygde [*altered from forhigde*] : non spreuit 68. 34.
**cata-
 recte aquam conclu-
 dunt :** *marginal note on cata-*
ractarum 41. 8.
 forspillan : *see* uto.
 forswelge : absorbeat 68. 16.
 forswelgeð : obsorbet 57. 10.
 fortrædon : conculcauerunt 55. 3.
 ne for-wan [*The writer left the word unfinished. It should be forwandien*] : non reuereantur 68. 7.
 forwandung : reuerentia 68. 8.
 þæt hi forwurpon : ut intereant 91. 8.
 swa forwyrrþen : sic pereant 67. 3.
 forþ-gecigap : prouocant 67. 7.

oð forðgewite : donec transeat 56. 2.
 forþon hy tyrgdon : quia exaceruauerunt [*for* exacerbauerunt] 104. 28.
 forþon on gesihðe hy ofþrihton : quia ecce occupauerunt 58. 4.
 forþrystrede [*miswritten for* forþrystrede] : obscurauit 104. 28.
 fræt : depastus est 79. 14.
 fremede geworden : exter factus 68. 9.
 fremedne : alienum 80. 10.
 frofr : refugium 31. 7 ; 58. 17.
See heahstne.
 frox : ranam 77. 45.
 frumcennendne : *see* ofsloh.
 frumscættas : primitias 77. 51 ; 104. 36.
 of frympe : *see* singap o.
 on frymðe : initio 101. 26.
 of fyre : *see* an-ælede.
 fyrhto : *see* ege.
 fyrytte : *see* ware.
 gange : exiet 103. 23.
 gangendum : *see* gestreone g.
 ganotes : fulice 103. 17.
 geæbylged : *see* byð.
 geahlas : molas 57. 7.
 geandetten : confiteantur 66. 4.
 on geanryne : in occursum 58. 6.
 gearo : paratum 56. 8.
 gebiddeþ : adoret 65. 4.
 gebiged : incurua 68. 24.
 geblissast : *see* æfenne þu.
 gebundene : uinctos 68. 34.
 gebundenra : uinculatorum 101. 21.
 ne gecig þu : ne reuoces 101. 25.
 gecir : conuerte 125. 4.
 gecweme : habita 77. 37.
 he gecyrde : conuertit 104. 29.
 gecyrred : } *see* syn.
 gecyrrede : }
 gecyþ : enuntia 101. 24.
 gedafenre : oportuno 144. 15.
 gedrefede : commoti 108. 10.

on gedrefednyssum : in tribulationibus 45. 2.
 [gedrenctest, *nearly effaced*] : inebriasti 64. 10.
 on gefægenunga : in ex[s]ultatione [s *erased*] 104. 43.
 gefeogað : gaudete 32. 1.
 gefeogiað : iubilare 46. 2.
 on gefere : in profectione 104. 38.
 gefiþerede : pennata [*altered from* pinnata] 77. 27.
 gefylstan : adiutori 80. 2.
 to gegearwunga his op to æfenne : ad operationem suam usque ad uesperam 103. 23.
 geglengde : compositae 143. 12.
 gegrip : adpraehende 34. 2.
 gegripe : adpraehendat 68. 25.
 gegripennis : captio 34. 8.
 gegyred : amictus 103. 2.
 gehat : nota 60. 9.
 on geherlicniissum : in oportunitatibus 9. 10.
 gehlystap : obaudite [*altered from* obe dite] 65. 8.
 gehwædnesse : paucitatem 101. 24.
 gehwearf : redegit 77. 59.
 gehyrnisse minre : auditui meo 50. 10.
 gehypelice : oportuno 31. 6.
 þu geic : adicies 60. 7.
 gelast : uotum 64. 2.
 geleccende : rigans 103. 13.
 gelic : *see* þa þa.
 gelicat : placebit 68. 32.
 gemenifyld cneorissa : multiplicationis [*altered to* generationes] 64. 11.
 gemetine : *see* ælc.
 fram gemetinge : a conuentu 63. 3.
 on gemetinge : in conueniendo 101. 23.
 gemicliað : magnificate 33. 4.
 ic gemiclice : magnificabo 68. 31.
 gemiclod : magnificatus 103. 1.
 gemiclode : magnificauit 125. 2.
 hu gemiclode : quam magnificata 91. 6.

hu gemiclode : quam magnificata 103. 24.
 gemiclunga : magnificentiam 144. 5.
 gemiclunge : magnificentiae 144. 12.
 gemolten : liquefacta 57. 9.
 gemun þu drihten dauidis : memento domine dauid 131. 1.
 hegemunde : memoratus est 77. 39.
 he gemyltet : liquefaciet 147. 18.
 gemyndelic : memoriale 134. 13.
 gemyndige : recordati 77. 42.
 genihtsumnisse : ubertate 103. 28.
 of genihtsumnisse hwætes : ex adipe frumenti 80. 17.
 on genihtsumnysse : in abundantiam 77. 25.
 genihþsumere : uberi 91. 11.
 of genihðsumnysse : eructuantia 143. 13.
 genip : *see* sett.
 genīwa : innoua 50. 12.
 genyhtsumre : *see* ylde.
 ȝ na genyrwe : neque urgeat 68. 16.
 geogap : inuentus 102. 5.
 geong : *see* cealf.
 gereht : *see* bið g.
 ic gereht wæs : dirigebar 58. 5.
 geriseð : decet 64. 2.
 gerist : *see* rihtwise.
 gescamien : confundantur 70. 13.
 gescamien ȝ wandien : confundantur et reuerantur 34. 4.
 of gesceafte þinre : creatura tua 103. 24.
 gesceapene : *see* beoð g.
 gescyldend : protector 70. 6.
 on gescyldnesse : in protectione 90. 1.
 on gesihðe : *see* forþon on g.
 on gesomnunga goda : in synagoga deorum 81. 1.
 þæt he gesomodlæcð : ut conlocet [an l above the n] 112. 8.
 gestreon : usura 54. 12.

fram gestreone gangendum: a negotio perambulante 90. 6.
 geswetehta: *see* onsaegnessa.
 geswine: tribulationem 77. 49.
 of geswine: de tribulatione 59. 13.
 geteld para eorlicra: tabernacula idumeorum 82. 7.
 getillað: *see* weras.
 getreowe: fidelis 144. 13.
 getrymed: confirmatus 70. 6.
 oppe getrymed wære: aut firmaretur [*altered to* formaretur] 89. 2.
 getrymede: firmati 32. 6. *See* beoð g.
 getrymede [*acc. sing. fem.*]: munitum 70. 3.
 gewelliggian: locupletare 64. 10.
 gewistfullien: aepulentur 67. 4.
 ne gewit þu: ne discedas 34. 22.
 gewitende: uadens 77. 39.
 geworden: *see* fremede, þa þa.
 gewuldorbeagað [*with a v above the o*]: coronat 102. 4.
 gepoht: consensum 82. 6.
 gepoht þinne: cogitatum tuum 54. 23.
 geþyldgendum: *see* teonan.
 gicelstan: *see* sent.
 gif witodlice: si utique 57. 12.
 þa gigan eletriow, qui fructuferens [*est*]: *marginal note to* nouella oliuarum 127. 3.
 gleawlice: astute 82. 4.
 gligbeam: tympanum 80. 3.
 on gligbeame ȝ wynwerede: in tympano et choro 150. 4.
 goda: *see* gesomnunga.
 on gode: in bono 85. 17.
 granode uel asten: rugiebam 37. 9.
 gremedon: exacerbauerunt [*b altered from u*] 77. 56. *See* la.
 hi gristbitoton: striderunt 34. 16.
 grund: fundum [*with an erasure before it*] 64. 8.
 grund: profundum 68. 16.

grundas: abysos 32. 7.
 grundas: abysi 148. 7.
 of grunde: de profundo 68. 15.
 of grundum: de profundis 129. 1.
 hæbbendum: retinentibus 102. 18.
 hæftned: captiuitatem 125. 1.
 hælend: salutaris 78. 9.
 hælo: salus 34. 3. *See* idel.
 on hagule: in pruina 77. 47.
 haligern: sanctuarium 82. 13.
 halignesse: sanctificationis 77. 54.
 haligre: sancto 67. 6.
 halsunga: depraeationem 60. 2.
 handfulla: manipulos 125. 6.
 harpan: *see* saltare ȝ h.
 þa þe hatedon: qui oderunt 67. 2.
 of hatiendum: ex odientibus 68. 15.
 heahnesse: altitudinem 102. 11.
 fram heahnesse: ab altitudine 55. 4.
 on heahnessum: in altis 112. 5.
 on heahnessum: in excelsis 148. 1.
 of heahnysse: de alto 143. 7.
 se heahsta: altissimus 91. 9.
 þu heahsta: altissime 91. 2.
 þæs heahstan: altissimi 90. 1.
 heahstne þu settest frofr þinne: altissimum posuisti refugium tuum 90. 9.
 healfe: *see* weras.
 on heannisse, in fidelium congregatione: in sion 64. 2.
 hearpsweg: *see* sealm-leoð.
 hefige: molesti 34. 13.
 hefigmode: molesti 54. 4.
 heofanas heofona: caeli caelorum 148. 4.
 heononforð ȝ oþ on woruld: ex hoc nunc et usque in saeculum 112. 2.
 heora on woruld: eorum in saeculum 101. 29.
 heorras: serras 147. 13.
 herede: *see* beoð h.
 heriað: iubilare 65. 1.
 hiw: figmentum 102. 14.

þu hiwodeſt : formasti 103. 26.
 hlyte : ſorte 77. 54.
 hi hneſcodon : mollierunt 54. 22.
 hoh : calcaneum 55. 7.
cellaria uini id eſt hor-
dern : promptuaria 143. 13.
 hoſpes : obprobrii 88. 51.
 hrede uel nère : eripe 58. 2.
 hreohniſſe : tempeſtatis 80. 8.
See medmiclum.
 hricc : doſum 68. 24.
 hricg : ſpina 31. 4.
 ſe hrinð : qui tangit 103. 32.
 fram hryre 7 deofle ſupernum : a
 ruina et demonio meridiano
 90. 6.
 hu lange demað ge : quouſque
 iudicatis 81. 2.
 hu oft : ſee la.
 hundene : caninam 77. 45.
 hundens fleoge : coenomia [*uel y*
over oe] 104. 31.
 huntgendra : uenantium 90. 3.
 hwa acymð : quis ſuſtinebit 64. 8.
 hwa acymþ : qui[s *added later*]
 ſuſtinebit 129. 3.
 hwætēs : ſee fætnyſſe, genihtſum-
 niſſe h.
 hwelc ſeeceð : quis requirit 60. 8.
 hwelpa : catulorum 56. 5.
 hy hwetton : exaceruunt 63. 4.
 hwylce dæge : qua die 77. 42.
 hyrendra : ſee ſynne.
 þu hyrfeweardæſt : tu hereditabis
 81. 8.
 þæt na hyſpen : ut non inſultent
 34. 24.
 hyſpendra : exprobrantium 68. 10.
 þone hyſpton : quod exprobraue-
 runt 88. 52.
 idel hælo : uana ſalus 59. 13.
 ſe ilca ſelfa : idem ipſe 101. 28.
 flum : erinacis 103. 18.
 on incleoſum : in cubilibus 149. 5.
 ic inga : introibo 65. 13.
 hi ingaþ on þa neoþeran : introi-
 bunt in inferiora 62. 10.

inran : interiora 102. 1.
 on kafertunum : in atris 83. 11.
 la hu oft hy gremedon : quotiens
 exacerbauerunt 77. 40.
 he lædde : eduxit 104. 37; 104. 43.
 lænþ : commodat 111. 5.
 lange : ſee hu l.
 ne lata þu : ne tardaueris 69. 6.
 leaſe criſtene : allophili 59. 10;
 107. 10.
 leoſum : ſee ſylþ.
 ligræſcas : ſee anæl.
 lugon : mentiti ſunt 80. 16.
 mægena : uirtutum 79. 4.
 mægene : ſee mihtige.
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